



JANUARY 1956

AUGUSTINE'S

# Messenger

# Remember The HOME & FOREIGN Missions by Enrolling in The Society for the PROPAGATION of the FAITH

## MEMBERSHIPS

**ORDINARY** Membership enrolls an individual for one year.

Offering is \$1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

**SPECIAL** membership for \$6 yearly may include ten persons living or deceased.

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**FAMILY PERPETUAL** membership at \$100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.



## CUT OUT & MAIL

Dear Father:

Enclosed is my offering of \$\_\_\_\_\_ as my \_\_\_\_\_ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

To  
St. Augustine's  
MESSENGER  
Bay St. Louis,  
Miss.



The  
MAGAZINE  
with a  
MESSAGE

# ST. AUGUSTINE'S Messenger

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Rev. Robert E. Pung, S.V.D.  
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Rev. Hubert B. Singleton, S.V.D.  
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## Our Cover

The famous monolith before the world famed church of Christendom, St. Peter's in Rome, would seem to call all men from the four corners of the earth to Unity in belief. From January 18-25, all Christendom joins with the Chair of Peter in an octave of prayer "that all may be one". One Lord, one Faith, one Baptism is the cry of the Chair of Unity Octave which was begun by the late Father Paul of the Graymoor Friars while this Community was yet of the Anglican church. The historical "return" to Rome and to St. Peter of this Community is an augury of Christianity's return to the Church of Jesus Christ. Let all Christians join Graymoor during the Octave in prayer and sacrifice that the Good Shepherd gather, into the Unity of Faith, the sheep who are not of the true Sheepfold so that will be one Sheepfold and one Shepherd!

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MEMBER OF THE CATHOLIC PRESS  
ASSOCIATION



INTENTIONAL SECOND EXPOSURE

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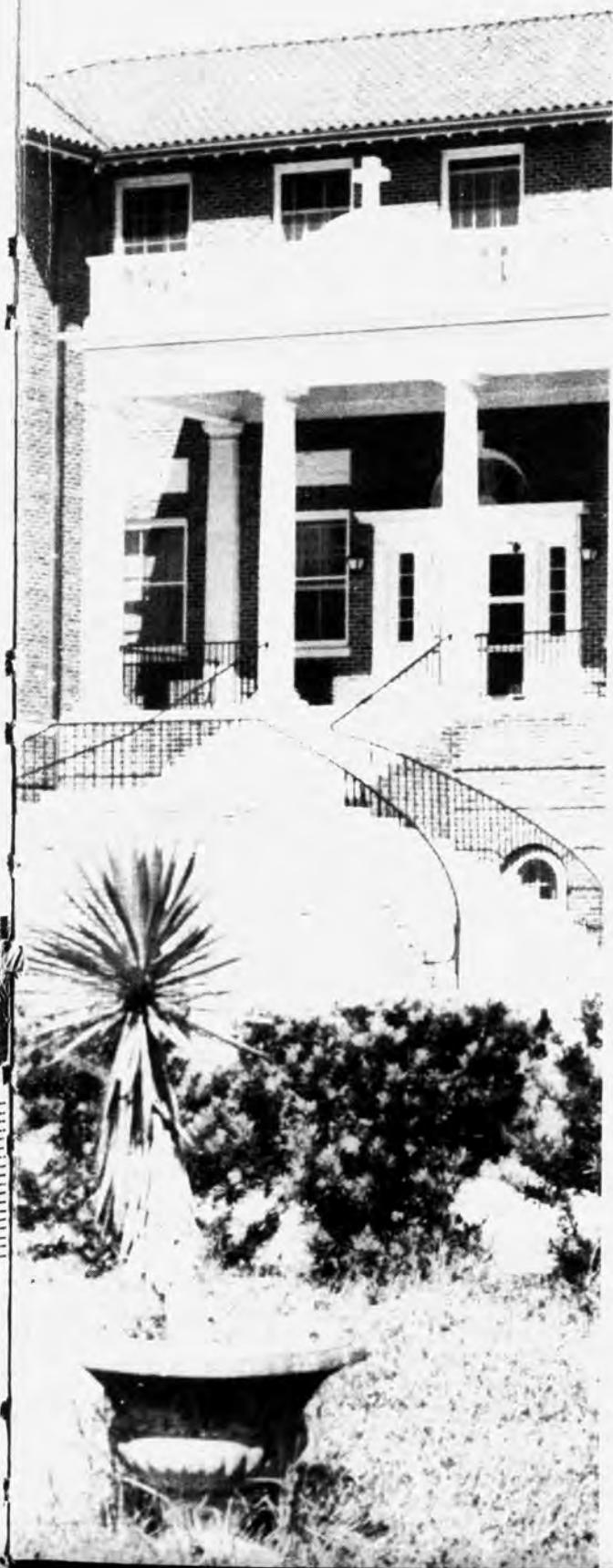
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## JESUIT BEND'S UNKNOWN SEQUEL

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### .....*Editorial*

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On October 2, 1955, a tragically un-Christian incident happened in a rural town called Jesuit Bend, in Louisiana, not far from "America's

most interesting city," New Orleans. Five white men, two of them officers of the law, barred a young Divine Word colored priest, Father Gerald Lewis, from saying Mass at St. Cecilia's Mission. The Archbishop of New Orleans, the Most Rev. Joseph Francis Rummel, S.T.D., pained at this insult to the Priesthood of Christ, decreed the reduction of services in the mother-parish at Belle Chasse, La., and another mission at Myrtle Grove nearby, and the closing of St. Cecilia's Mission "*until the members of these communities express their willingness to accept for service in these churches whatever priest or priests we find it possible to send them.*"

We shall not go into the other details of this celebrated case which has had repercussions all over the world. Most Americans, Catholics and non-Catholics, have come to know of this sad incident, but very few have learned of its most encouraging sequel—the nearby four-score letters received by Father Gerald from persons residing in the United States and foreign lands. The letters unanimously express shame over the action which was the rankest antithesis of Catholicism. Many of them reveal justified indignation, and yet ask mercy of God for the misguided perpetrators of the crime; none of them belch forth hatred.

The letters, above all, breathe forth the 100% spirit of Catholicism that beats in the hearts of the mass of our Catholic people. The contents of some of these letters, all of them more or less spontaneously written, will make any good priest marvel, perhaps with unashamed



tears of joy, at the deep reverence our genuine Catholics have for the Priesthood of Christ. Now, more than ever, we know to whom Holy Mother Church is referring when on Good Friday her Celebrant of the Liturgy sings: "Let us pray . . . for ALL THE HOLY PEOPLE" of God's Church; that is, for those Catholics who are unflinchingly loyal to her by their childlike living Faith in all that she teaches through the prelates whom "the Holy Spirit has placed as Bishops to rule the Church of God." (Act 20, 28.)

The Catholic who is a thoroughly loyal American will also be moved by the authentic Americanism manifested in the letters written by our fellow-citizens. As long as this typical American spirit of justice and fairplay towards *all men* pervades the hearts of most Americans, we can be confident that our nation will long endure.

Before presenting excerpts from the letters for your perusal, we wish to acquaint you with a rather recent timely incident which is something like the Jesuit Bend incident in reverse. The event occurred while Father John J. Considine, Maryknoll missionary, was in South Africa, land of rigorous racialism, and he narrates it in his recently published book, *Africa, World of New Men*. An automobile crash occurred and someone hurriedly telephoned for a priest. A young African priest, the only one available, hurried to the scene of the accident where he found a European dying but conscious. As the Negro priest knelt beside the man to anoint him, the latter resisted with the ebbing strength left in his body. The African instinctively

arose and stepped a few paces aside. A white helper fell down at once beside the dying man and whispered in his ear: "He is a Catholic priest. He wants to anoint you." This time there was no resistance as the priest carefully anointed the man. His ministrations ended, the young Father was about to rise; but before the priest could do so, the dying man took hold of his priestly hand and kissed it fervently. Did that priest by his ministrations save a soul for all eternity? At least of this we are certain: he escorted it to the threshold of eternity with greater preparation and confidence than it would have had otherwise. The prejudice of a lifetime was erased by a few minutes of loving spiritual ministrations, the effects of which stretched into eternity. May our Catholics of Jesuit Bend solve their problem similarly in the light of eternity!

Read now, with Catholic pride, the excerpts given below which are taken at random from letters, which are all on file at St. Augustine's Seminary. (*Names are given only where the writers indicate, at least implicitly, that they have no objection to this procedure.*)

St. Cecilia's Mission Church at Jesuit Bend, La. on October 2, 1955 was the scene of an incident which had reverberations around the world.



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to strengthen you in the severe trial you endured recently."

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—Frank A. Gorman,  
2304 Grand Ave., N. Y.

\* \* \*

"This letter comes to share with you the sympathy and heartache you must feel for those who profess Christ crucified, but who refuse His ministry when He comes to them with colored skin. How ironical that this wound should come to Him (not to you) just in the beginning of our Crusade for Souls. The picture of the thousands of candles lighted at the mass last Sunday came to my mind. Could it be that through you Jesus is letting us know most especially for whom we should pray? Could it be His way of keeping before us that Satan will cross our paths with each new gain we make for Him? . . . Father I am a convert. . . . God will not suffer His recalcitrant children to lose these gifts if we pray for them to become truly penitent and obedient to the God-given authority in our beloved Archbishop."

—Mrs. F., New Orleans, La.

"This is just a note to let you know that most Catholics in the United States were grieved and shocked to learn of the actions of those few misguided individuals in the South who—instead of being grateful for a priest to minister to the needs of their souls—found it necessary to criticize you because of your color. We thought you would like to know how sorry we are that such a thing could happen to a priest of God."

—Frank and Virginia Corsello, Colorado

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" . . . We of Serinco wish to offer our sympathy in hope that it may serve as a slight compensation for the offense accorded to your dignity as a Catholic priest and member of the mystical body of Christ. Also, please accept our compliments on your charitable reaction during the incident; it was indeed exemplary."

—Donald E. Nicodemus, President,  
Southeastern Regional Interracial  
Commission, Catholic College  
Students, New Orleans, La.

Interior of St. Cecilia's Church at Jesuit Bend, La. A few parishioners, claiming to be speaking for the entire congregation, refused to let the colored priest celebrate Holy Mass upon this altar.



# LETTER of Channing H. Tobias to HIS HOLINESS, POPE PIUS XII

Your Holiness, Pope Pius XII  
Vatican City  
Rome, Italy

Your Holiness:

It was a great pleasure to read in the New York Times and other American papers of the magnificent stand which the Vatican has taken with respect to racial discrimination as evidenced by the refusal of some Roman Catholics in Louisiana to permit a Negro priest to conduct mass.

Speaking for myself personally and on behalf of the National Association for the Advancement of Colored People, I wish to express our appreciation for the leadership you have given in efforts to eradicate racial discrimination in the Christian church. My conference with you in January, 1952, convinced me of your sincerity and of your dedication to the utter destruction of racist practices and ideologies. As a result, the Roman Catholic Church in this country has played a vital role in the desegregation of schools and churches under the leadership of such representatives of the church as Bishop Vincent S. Waters of North Carolina, Archbishop Joseph Francis Rummel of Louisiana, Francis Cardinal Spellman, Archbishop Joseph E. Ritter of St. Louis, Bishop Bernard J. Sheil of Chicago, and others.

To those of us who have long been engaged in this struggle, the support of the Vatican is most

—Dated October 19, 1955

heartening, for when the head of the Roman Catholic Church speaks out the Christian community the world cannot remain indifferent.

As a Protestant clergyman who has felt it his Christian obligation to combat racial segregation in all its forms, I am happy to felicitate you upon the great contribution the Vatican is making to this Christian cause.

Most sincerely yours,  
Channing H. Tobias  
Chairman  
Board of Directors

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Dr. Channing H. Tobias, Chairman of the  
Board of Directors—NAACP.



## INTENTIONAL SECOND EXPOSURE

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## CABLEGRAM SENT by A. Philip Randolph to VATICAN NEWSPAPER

—Dated October 18, 1955

"L'Osservatore Romano  
The Vatican  
Rome, Italy

In the name of the officers and members of the Brotherhood of Sleeping Car Porters, affiliated with the American Federation of Labor, I as International President in our headquarters in New York City, U. S. A., wish to convey to you our heartfelt commendation and appreciation for the vigorous, courageous and uncompromising stand your paper has taken in support of the action of Archbishop Joseph Francis Rummel of New Orleans, who withdrew the right of Catholic religious ceremonies from the Mission of St. Cecilia at Jesuit Bend, La. because that mission's congregation refused a Negro priest the use of their chapel for mass.

We rejoice in your admonishment to American Catholics that they ought to work by every means for patriotic as well as religious reasons to remove their country's "color stain".

Your position is a true expression of the principle of the Brotherhood of man. Because if we believe that God created all mankind then all men are children of God and all of the children of God are brothers. Therefore, segregation and discrimination based upon race or color demoralizes the dignity of the human personality and is a rejection of the teaching of Jesus Christ.

Be assured that your position is supported by millions of Americans, black and white, who believe in the principles of the Federal Constitution, Declaration of Independence of the United States and the ideals and values of Christianity."

Note: Mr. Randolph is International President of the Brotherhood of Sleeping Car Porters.



LETTER of A. Philip Randolph to  
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"On behalf of the members and officials of the Brotherhood of Sleeping Car Porters I, as the International President at our headquarters in New York City wish to hail, applaud and congratulate you upon your statesmanlike, Christian and courageous rejection and condemnation of racism in the Catholic church and our country.

No more vital, telling and effective blow has yet been struck against the evils of racial discrimination and segregation in our land than was struck by you when you forthrightly and in the spirit of Jesus Christ withdrew the right of Catholic religious ceremonies for the Mission of St. Cecilia at Jesuit Bend, La. because the mission's congregation refused a Negro priest the use of their chapel for mass.

Your stand is a true and faithful expression of the principle of the brotherhood of man. For if we believe that God created all mankind then all men are the children of God and are entitled to just, fair and equal treatment and consideration.

Racial discrimination demeans, degrades and demoralizes the dignity of the human personality and is morally wrong and negates all Christian teachings.

We wish you to know that we have read of the support of your position by the Vatican newspaper "L'Osservatore Romano" to which we are sending a cablegram of congratulations.

Be assured that all true and sound Americans who believe in the Constitution and Declaration of Independence and the American dream of equality, freedom and justice are on your side."





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# Life...

## OUR GAME

*I always liked to play my games,  
Pitting my strength against my friend,  
Plotting with skill my boyish aims  
Winning of victories my end;*

*Dropping security to dare  
Make a bold risk in the course of play;  
Catching opponents unaware,  
And bearing the victory away.*

*Sometimes, however, when luck was low,  
Weighed with the drag of hand and mind  
Or feet which became unduly slow,  
I'd leave the victory behind.*

*But whether I won or whether I lost,  
In the quick excitement of playful strife,  
I learned a thing of matchless cost,—  
A thing that served me well in Life;*

*For Life is the Game of games, and we  
Are players along with all the rest;  
But winning or losing the victory  
Is not the same as coming off best.*

*In boyhood games the manly thing  
Is coming off first or last without  
Boasting of every accomplished thing,  
Or finding a cause to gripe about.*

*And so in Life, if we can face  
The challenges there and show the best  
Within our hearts in every case,  
Leaving to God above the rest;*

*If in this Game we can succeed  
And still keep ordinary rank,  
Yet naught to boastfulness concede,  
Then we have games of youth to thank;*

*Or — even if we strive and fail,  
We still can carry high our head,  
Seeking no weakness to bewail;  
Only in striving comforted.*

*For childhood games of long ago  
With strain and push and cut and bruise,  
Have taught us luck may come or go  
And with it we may win or lose;*

*But Life pours out — like every game  
Since childhood playing first began.—  
Courage to win or lose the same,  
And face it truly like a man.*

ARTHUR C. WINTERS, S.V.D.

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# Seminary News....

## New Guinea

In November a new process of film projection was nationally released called Todd-AO. "The resulting film," writes Jerry Cotter, "is one of the most interesting we've ever seen, projecting the viewer into the picture almost as a participant." There isn't any similarity between Father Howard and this new film projection save one — the ability to project the audience into the picture almost as a participant. For two solid hours Father projected us into New Guinea, of which time we were oblivious until in low vibrant tones he was begging prayers for New Guinea, its people and its missionaries. The end! And a burst of applause rolled up as pleasant as a bank of fleecy clouds on a summer's day. From beginning to end there was not a lull as Father took us from the coast of New Guinea to the high hinterlands where primitive life is seen in its rawest. The habits and customs of the people, religious and burial services, succulent feasts called Sing-Sings, their insatiable thirst for knowledge, the progress of the seminary, etc., etc. These and more were miraculously crammed into two hours. There were moments of tenseness and suspense, moments of quiet humour, mo-

ments when we rolled in the aisles — as the saying goes — with laughter. Father has lost nothing of his ability to narrate and orate well. Ad multos annos.

## Father Hagen

Father Hagen, born Herman Josef, spent several days in the hospital, Hotel-Dieu, New Orleans. He has returned but is under the constant surveillance of a nurse. For more than a year Father's health has been rapidly deteriorating. He is somewhat of an old fixture in

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Father Clarence Howard, S.V.D., Divine Word Missionary, left St. Augustine's Seminary at Bay St. Louis, Mississippi for New Guinea in 1951. Now he has returned to do priestly work in the States.



## INTENTIONAL SECOND EXPOSURE

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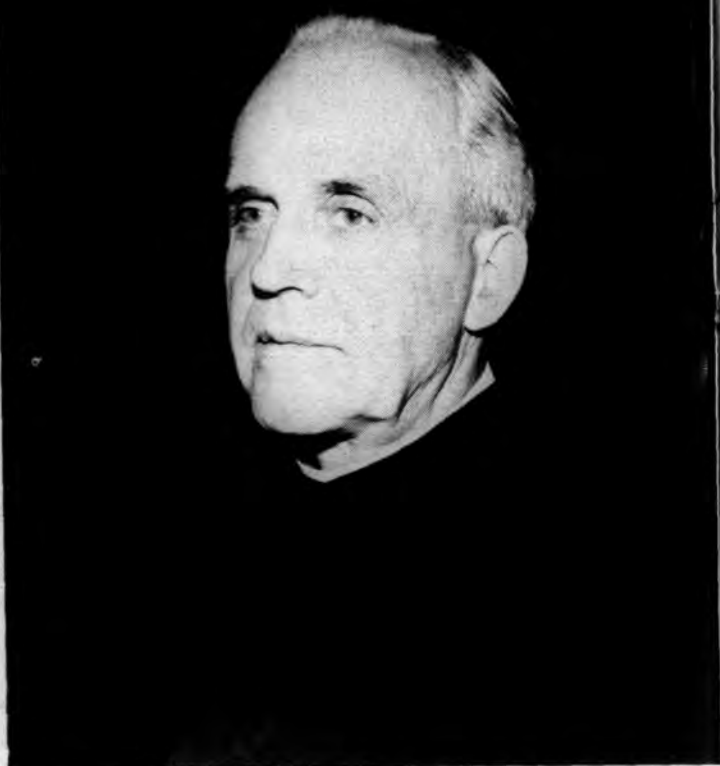
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### THANKSGIVING

In the annual football classic between the Major and Minor Seminarians a new, at least here at the Bay, type of football was introduced. It consists of an eight man team; the purpose . . . to reduce bodily contact to its least common denominator. The Major Sem came out of the skirmish 19 - 0. A trophy carved by Frater Geers was presented by Father Martin to the Major Sem's captain, Frater Robinson. A show at the half featuring Alfalfa was engineered by Frater Geers. The days frolicking tapered off into an excellent movie, Julius Caesar.

### Accra Missionaries

On the feast of the Presentation of the Blessed Mother two SVD missionaries docked in at New Orleans after their voyage from Africa . . . Father Dauphine and Brother James.



Father Herman J. Hagen, S.V.D., Divine Word Missionary has been in semi-retirement at St. Augustine's Seminary since 1942. He is a veteran of the Divine Word Missionaries' southern missions.



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Brother James Dorfler, S.V.D., Divine Word Missionary of Connellsville, Pa., a veteran of 15 years in the Divine Word Missionaries' African missions has been reassigned to his Order's Southern U.S.A. Province.



# MISSION SCENERAMA AT ROCHESTER

By Reverend Edward J. Wojniak, S.V.D.

"Mission Scenerama" is the expressive and picturesque name chosen for the MISSION EXHIBIT held in Rochester this fall. Such an exhibit involves a tremendous amount of work on the part of hundreds, perhaps thousands of people. All the mission-sending Societies in the country are usually invited. They set up booths which serve as visual-education medium explaining the work and accomplishments of each Society. Literature, giving further explanations and wooing prospective candidates and benefactors, is passed out freely. Each Society sends representative personnel, sometimes from great distances. All this involves quite an expense, but the publicity gained is priceless. The purpose of these exhibits is the mission education of the people; to show how much the Church is doing

in foreign and mostly undeveloped areas of the world.

Most of the work of putting on such an exhibit falls on the shoulders of sponsoring it. The Director of the Society for the Propagation of the Faith, under the patronage of the Ordinary of the Diocese, swings a huge machine of hundreds of lay-workers into action. Various committees are formed, each having one purpose, such as publicity, or hospitality, or transportation, or food, or schools, etc. The Director who undertakes such a task is putting out his hand for the palm of martyrdom, for he will be "all in" long before the final stages of preparations are under way. Rochester was a perfect example of well co-ordinated organization and zealous.

(Continued on Page 18)



His Eminence, Cardinal Gracias of Bombay, India, visits the Divine Word Missionaries' booth at the Rochester Mission Scenerama. Shown with the Cardinal are the following Divine Word Missionaries: Left to right: Brother Dennis Logue, S.V.D. of Argentine, Pa.; Father Andrew Rentko, S.V.D. of Hazleton, Pa.; Father Walter Hafner, S.V.D. of La Crescent, Minn.; Father Edward Wojniak, S.V.D. of Chicago, Ill.; Father Charles Erb, S.V.D. of Rochester, N.Y.; His Eminence Cardinal Gracias; Father Daniel Driscoll, S.V.D. of Hardinsburg, Ky.; and Msgr. Randall, director of the Rochester Mission Scenerama and Diocesan Director of the Society for the Propagation of the Faith.

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# SEMINARY

**T**he phoenix was a miraculous bird which was fabled to live for 500 years; then by its own act it was consumed by fire. From its own ashes, it would again rise in youthful freshness and splendor. In a similar way, as if rising from the ashes and ruins of Hiroshima and Nagasaki, the Church in Japan comes forth in the splendor of a 'second spring.' The piety and devotion of the Japanese people are at home in the Catholic Church. To insure the growth and proper development of Christianity among the peoples whom She christianizes—indeed to make the Church 'at home' in every land—Holy Mother, the Church commands her missionaries to train a native clergy as soon as possible so that the weal of the Church may be fully entrusted to them. Thus the Society of the Divine Word is carrying out this mandate in its Seminary at Nagoya, Japan. This month's pictorial review is dedicated to this growing Seminary in the Orient.

Students in chapel



Acolytes during Holy Mass



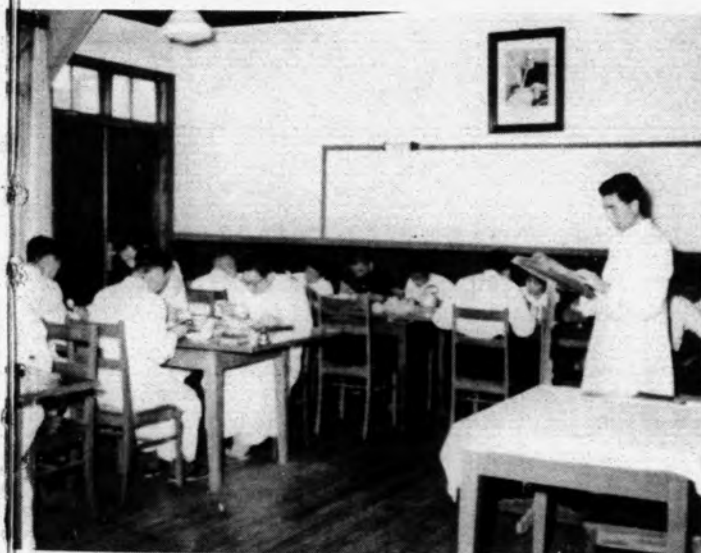
# IN JAPAN



**The Seminarians learn Greek**



**Professor and Seminarian**



**'Cibus cibo melior' (Reading during meals)**

**The barber shop**



**Seminarians need strong bodies**

**An exterior view of the Seminary**





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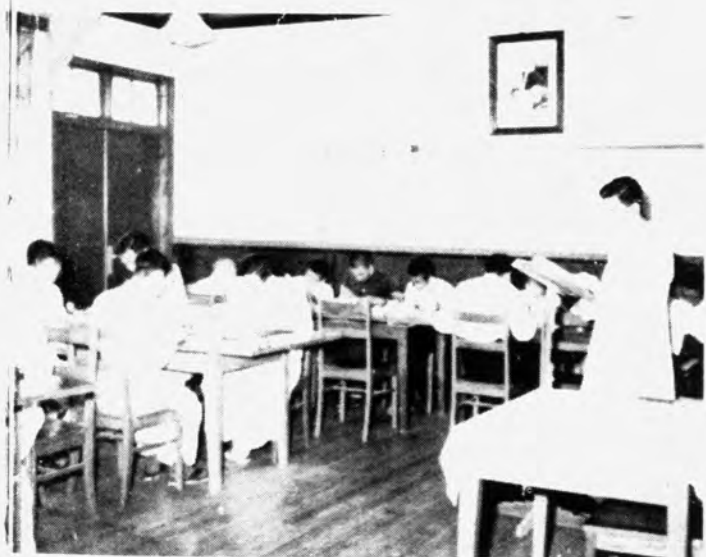




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An exterior view of the Seminary





At the Divine Word Missionaries' booth five members of the Order gather. Left to right: Father Thomas King, S.V.D., founder of the Catholic Students Mission Crusade (CSMC) and first Divine Word Missionary to be sent to China from the U.S.A.; His Eminence Thomas Cardinal Tien, S.V.D., first Chinese to be elevated to the rank of Cardinal in the Catholic Church; Father Clarence J. Howard, S.V.D. popular lecturer and founder of the St. John's Seminary at Kairiru, New Guinea for the training of a native New Guinea clergy; Brother Stanislaus Jablonski of Cheektowaga, N.Y. representing the Divine Word Missionaries' Brothers Training School at Conesus, N.Y.; and Father Edward Wojniak, mission treasurer of the Divine Word Missionaries' Eastern U.S.A. Province and veteran China missionary.

(Continued from Page 15)

Most Reverend James E. Kearney, Bishop of Rochester, sponsored the Mission Scenerama held in his See, October 16-23. The time chosen was most suitable, as it gave the people of the Diocese a wonderful object-lesson on the missions of the Church just before MISSION SUNDAY, when ALL Catholics are invited and expected to join the Society for the Propagation of the Faith. The man to carry out the Bishop's plans regarding missions, was his Diocesan Director for the Propagation of the Faith, Monsignor John S. Randall. For him there was little sleep and no rest for long nerve-wracking months before the exhibit even started. This short, lightweight, dynamic priest was the director,

organizer and guiding spirit of the Mission Scenerama. By his side, there was the equally short in stature, but long in energy, Father Charles Erb, S.V.D., a native Rochesterian, who served as "contact man" for all the mission-sending Societies represented at the Exhibit. Father Erb had brought with him a wealth of experience, as he was the organizer of the First Eucharistic Congress ever held in the Gold Coast, back in 1951. His liaison work made all preparations as well as the Scenerama itself, go off smoothly.

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end of the week, over 153,500 people had viewed the exhibit, and millions of pieces of mission literature had been distributed free of charge. The Exhibit had accomplished its purpose by teaching thousands of people of Rochester and surrounding areas that the Church has a huge army of Missionaries, 100,000 strong priests, brothers and sisters representing over a hundred missionary organizations, including two lay-organizations, actually doing mission work in all parts of the world.

Among the thousands of visitors to the exhibit, there were many civil and ecclesiastical notables. Besides the officials of the City of Rochester, ecclesiastics of the highest rank were in attendance. Their Eminences, Cardinal Tien, S.V.D., Archbishop of Peiping, China, and Cardinal Gracias, Archbishop of Bombay, India were honored guests. Bishops from all over the world, from China, Japan, and Africa visited the Exhibit. The Chief of Chaplains' Monsignor Patrick Ryan and hundreds of priests, both secular and religious, encouraged the workers by their interest and enthusiasm.

The grand pageant was climaxed by two personal appearances of the National Director for the Society for the Propagation of the Faith, His Excellency, Bishop Fulton J. Sheen. The spacious auditorium was twice filled to its capacity of 10,000 who came to hear Bishop Sheen talk on the missions.

We Divine Word Missionaries, who have been invited to share in all these mammoth mission exhibits that have been staged in recent years in Springfield, Mass., Boston, New York, St. Louis and Rochester deeply appreciate the work done in these great Archdioceses and Dioceses by the local Directors of the Society for the Propagation of the Faith, under the patronage of their Ordinaries. We wish to thank them and those numerous groups of the lay-folk who have worked so selflessly in our behalf to spread the missionary Idea and Ideal among the people of America. We assure them all of our very grateful prayers, and beg Almighty God to reward them all-over and above that promised "hundredfold".

We further wish to express our readiness and willingness to do all in our power to help spread the knowledge and love and interest for the missions. We are convinced that the best way of doing this is by holding such exhibits in all the leading Archdioceses and Dioceses in the country.

# PRAY

that all may be one



## CHAIR OF UNITY OCTAVE JAN. 18-25

Sponsored by the National Society of the Propagation of the Faith, New York

### ACORNS by A. Corne

#### TESTAMENT FOR MY DEAD BODY

Please, lay carefully away  
This habitation made of clay;  
Remembering as you smooth the sod,  
That I lived in it, — so did God!

#### EPITAPH

Here lie complaints abandoned  
By a contented man;  
Who bore his cross quite cheerfully  
As any Christian can.





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## CHAIR OF UNITY OCTAVE JAN. 18-7

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# The SIGMA ALPHA SIGMA Club

SHOULD OLD ACQUAINTANCE BE FORGOT!

On Sunday afternoon, Nov. 13 in St. Katherine's Parish Hall in New Orleans, the New Orleans chapter of the Sigma Alpha Sigma Alumni Association was formally organized. This organizational meeting was the result of two preliminary meetings held in the New Orleans area and the militancy of a few of the New Orleans Alumni.

Permanent officers elected at this organizational meeting are: Armand Devezin, president; Warren Honore, vice president; Melvin Jones, secretary-treasurer. Following the elections, the officers were seated and made acceptance speeches pledging themselves to work whole-heartedly for the good of their local chapter as well as the National organization.

During the business meeting which followed, the members set their monthly dues at fifty cents payable as of the day. Plans were laid for an extensive membership drive which will seek to enlist to a man the thirty-odd Alumni who reside in New Orleans. The members present decided their monthly meetings will be held on the second Sunday of the month at 3:00 P. M. Through the kindness of Father Minogue, C.M., St. Katherine's Hall will be used regularly for the monthly meetings for the time being.

Rev. Elmer S. Powell, S.V.D., spoke at this meeting — outlining the aims of the National Body and giving suggestions for the local chapter.

The over-all loyalty and interest of the Alumni present for the organizational meeting warrant our expecting great things from the New Orleans Chapter of Sigma Alpha Sigma Alumni Association.

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Very Rev. Robert E. Pung, S.V.D., Moderator-Advisor of the Alumni Club. It is hoped that other regional councils can be organized soon.



# Along the Divine Word Mission Trail!!!



## New Guinea Seminary

The Divine Word Seminary in Central New Guinea for training a native clergy was founded four years ago by Father Clarence Howard, S.V.D. The beginnings were humble and 100% native style. Today, through the blessing of God and kindness of benefactors, the Seminary consists of four modern buildings in the Vicariate of Central New Guinea.

Fathers Swift and Hughes direct the Seminary since Father How-

ard's return to the States because of illness. It is hoped that soon a separate division may be set up for the training of native Brothers since the clerical Seminary is a full-time job for Fathers Swift and Hughes.

It will be a great day for the people of the Central New Guinea Vicariate and the Vicar, the Most Reverend Leo Arkfeld, S.V.D. when the first class of this seminary is ordained. Then New Guinea will begin to take its rightful place in the Hierarchy of the Church.



The New Seminary Chapel

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The New Seminary Chapel

**The First  
Divine Word Seminary  
—Native Style**



**Brother Candidates with the  
Most Rev. Apostolic Delegate  
and Fathers Hughes  
and Swift**

At St. Mary's Parish in Vicksburg, Mississippi, Father Lawrence Dudink, S.V.D., Divine Word Missionary, is going ahead with plans for a gym for his people. The hard working Father Dudink, native of Chicago, was aided for a number of weeks by Father Clarence Howard, Divine Word Missionary recently returned from New Guinea.



# STATIONS OF THE CROSS



IN THE WOODS at St. Augustine's Seminary, Stations of the Cross are being placed near our Sacred Heart Wayside Shrine—for seminary members, for visitors, for passers-by. Will you help erect one of the 14 Stations? A Station can be completely erected for two hundred dollars (\$200). Send your donation or request for more information to:

Stations of Cross Shrine  
c/o Father Robert Pung, S.V.D.  
Bay St. Louis, Mississippi

## DONORS OF STATIONS

- 1st Station .....  
By ? ?
- 2nd Station .....  
By ? ?
- 3rd Station .....  
By ? ?
- 4th Station ..... \$200  
By L.P.
- 5th Station .....  
By ? ?
- 6th Station .....  
By ? ?
- 7th Station .....  
By ? ?
- 8th Station ..... \$ 67  
By G.R.W.; B.W.; A.K.; H.M.; N. and  
H.S.; P.Q.; M.P.; M.S.
- 9th Station ..... \$200  
By A.R.
- 10th Station ..... \$200  
By J.J.K.
- 11th Station ..... \$200  
By S.C.M.
- 12th Station ..... \$200  
By M.A.H.
- 13th Station ..... \$200  
By P.D.
- 14th Station ..... \$200  
By P.R.E.

Dear Father:

I enclose \$ ..... as a donation towards

the ..... Station to complete your

Sacred Heart Wayside Shrine Project.

Name .....

Address .....

City .....

State .....



## INTENTIONAL SECOND EXPOSURE

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## Bishop Jeanmard and the Erath, La. Case

(From Southwest Louisiana Register—Dec. 2, 1955)

### Lafayette, La.

For the first time in the history of the Diocese of Lafayette, the severe penalty of excommunication has been leveled by Bishop Jules B. Jeanmard on persons violating the sacredness of human personality in conjunction with racial antagonism. The extreme measure was invoked in view of constant molestation with freedom of catechetical instruction and physical violence inflicted on one catechist as a result of misunderstandings arising from mixed catechism classes in Our Lady of Lourdes Parish, Erath, La.

### Custom Unchanged

Father Emery Labbe was appointed administrator of the parish of Erath some months ago in consideration of the advanced age and precarious health of Father Justin Mirat, pastor. Policies of his predecessor were maintained by Father Labbe, including the practice of giving catechetical instruction to Colored children in the same classroom as the White. Rumor had it that Father Labbe intended "alphabetical classification" of the pupils at Communion and Confirmation time, which the parish administrator categorically denied publicly as well as privately to the instigators of the rumor, to no avail.

### Catechist Assaulted

Prejudice mounted until an act of violence was perpetrated last week on one of the catechists when she was attacked and beaten on her way to church. This chain of incidents caused Bishop Jeanmard's official reaction, which is presented in full:



Bishop Jules B. Jeanmard, D.D.  
of Lafayette



**DIOCESE OF LAFAYETTE**  
**Bishop's House, Lafayette, La.**

Nov. 26, 1955

To the Parishioners of Our Lady of Lourdes Church  
Erath, Louisiana  
Dearly Beloved in Christ:

For some weeks now, it has come to our attention, to our great sorrow, that there are certain people among you, few in number, but strong in their views, who have attempted to force their opinions upon the rest of you, upon your priests, and even upon their Bishop.

For many years, it has been the custom for the children from the two public schools, White and Colored, to attend catechism classes taught by catechism teachers who have volunteered their services to the pastor. The arrangement for handling the White and Colored children has always been carefully planned and carried out, and there has never been any difficulty, since the arrangement was to the satisfaction of all concerned.

Now, after all these years, it appears that there are some few dissatisfied persons who would demand that these children be even further separated from each other than they have been in the past, and that the number of catechism teachers be doubled, in order to make such an arrangement satisfactory to them. We ourselves have been requested to order that this rearrangement be made. We have declined to do so, both because this would be a step backwards rather than forwards in the handling of the delicate question of race relations, and because it would be working an extreme hardship upon both the priest and the catechism teachers to demand twice as many teachers as are now available.

We have already made it clear that this was our ruling in the matter, and that things were to continue as in the past. Moreover, we have been assured by a number of representative citizens of your community that the majority of people agreed with us, and that the difficulties arose from a small number of dissatisfied and unrepresentative persons.

In spite of our clear and definite indication of our wishes, and in spite of the fact that Reverend Father Emery Labbe, to whom we have entrusted the care of this parish, has been extremely kind and patient in carrying out our orders, nevertheless threats have been made by these dissatisfied individuals against the children who attend the catechism classes and against the teachers who instruct these children.

Finally, within the past two weeks, there has been a most scandalous occurrence. One of these catechism teachers, while walking towards the church to say her Rosary, has been set upon and treated violently by other members of the parish. This occurrence is most shocking. It cannot be too strongly emphasized that this act of violence, committed within the very precincts of the church itself, is a scandal to the Church, a scandal to the community, and a strong indictment of the public officials whose sworn duty it is to uphold law and order and to prevent such happenings, especially when the threat of violence is so widely known as it was in this case.

Now let it be clearly understood, once and for all, that we have placed our beloved son in Christ, Reverend Father Emery Labbe, in charge of the Parish of Our Lady of Lourdes in the community of Erath, and that he acts not on his own authority, but in the name and by the authority of the Bishop of Lafayette, who has been placed by the Holy Father Himself over the Diocese of Lafayette. Consequently, whoever interferes with the work of the Church and the ministry of the priest whom we have placed in charge interferes with the work of the Holy Catholic and Apostolic Church, and is guilty of a most serious sin against the authority of God Himself and of His Vicar on earth, Our Holy Father, Pope Pius XII.

Therefore, having given serious and prayerful consideration to all of the above facts, we have decided to issue the attached decree, which is to be read together with this letter at all Masses at Our Lady of Lourdes Church, Erath, Louisiana, on Sunday, Nov. 27, 1955.

With blessing and prayerful wishes that you will spare your old Bishop the sorrow of having to use such severe measures as outlined in this decree, I am,  
Very devotedly yours in Christ,

✠ JULES B. JEANMARD, Bishop of Lafayette

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DIOCESE OF LAFAYETTE  
Bishop's House, Lafayette, La.

## A Decree

In the Name of the Most Holy and Undivided Trinity,  
Amen.

Know all men by these presents:

That We, the undersigned, by the Grace of God and the Favor of the Apostolic See, Bishop of Lafayette, having before Our eyes only the law of God and the good of His Holy Church and His People, in order to do away with the law of violence and to firmly establish the law of the love of God and of neighbor, do hereby ordain and decree the following:

1. Those persons who directly and actively participated in inflicting violence on one of the catechism teachers of the Church of Our Lady of Lourdes of the community of Erath, are hereby excommunicated from the Church, because of the seriousness of their crime and the serious scandal which they have caused. This excommunication will hold until such time when they shall have repaired the scandal they have caused to the Church. Until this excommunication is removed, they may not receive the sacraments, they cease to participate in the prayers of the Church, and in the event of death, they may not be passed through the Church to receive Christian burial, unless they have given signs of repentance, before their death.

2. Henceforward, any person who, by threatening violence, or by spreading malicious gossip, dares to interfere with the ministry of the priest in charge of Our Lady of Lourdes church, or with the teaching of catechism to the children of this parish, as ordered by Us, will be automatically excommunicated from the Church, without further notice.

3. Any further act of violence that may occur within the parish of Our Lady of Lourdes in connection with the work of the Church will result in the closing of the Church.

4. This decree is to be published at all Masses in the Church of Our Lady of Lourdes, by Right Reverend Monsignor Paul M. Fusilier, Dean of the Abbeville deanery, on Sunday, November 27, 1955, and is to be attached to the doors of the Church after the last Mass on that day, to remain there until We order its removal. If anyone dare to interfere with the publication of this decree, or to remove it from the doors of the Church where We have ordered it to be placed, let him know that he incurs excommunication from the Church.

Given at Lafayette, from Our Episcopal Residence, over Our Seal and Signature and that of Our Chancellor, this 26th day of the month of November, in the Year of Our Lord 1955.

/s/ John A. Vigliero  
Chancellor

/s/ ✕ Jules B. Jeanmard  
Bishop of Lafayette

EDITOR'S NOTE: It is gratifying to state that the guilty parties who were excommunicated by Bishop Jeanmard in the Erath, La., case have expressed in writing to the proper authorities their regret over their misconduct and now may go to confession and be reinstated in the Mystical Body of Christ.

# Act of "Southern Gentlemen" Blasted In Statement of Vice Chancellor

Dec. 3, 1955

Editor  
The Daily Advertiser  
Lafayette, La.

Dear Sir:

In your issue of Friday, Dec. 2, you printed a report of the organizational meeting of the "Southern Gentlemen" in Erath the previous evening. I wish to congratulate you on the thoroughness as well as the objectivity of this report.

At the same time, while hesitating to dignify such proceedings with a reply, I feel it imperative to offer the following observations to the public which has read what these so-called "gentlemen" had to say:

They do not deserve the name of "gentlemen" who hold mass meetings to incite the citizens of a community to fight against each other, and who insult the principal of the school, the Catholic pastor of the town, the Bishop of the diocese, and the Methodist church as well.

Far from being "Southern Gentlemen," they are traitors to the South, who are deliberately destroying the peaceful and gracious living in small towns, which is the most enduring of all Southern traditions, and are attempting to perpetuate a sad historical mistake by inciting mobs and by insulting their neighbors.

They render a disservice to Christianity who will not hear the words of St. Paul: "There is neither Jew nor Greek; there is neither slave nor freeman . . . For you are all one in Christ Jesus."

They are undermining the very foundations of the United States of America, who urgently appeal to their fellow citizens to take the law into their own hands, and to ignore spitefully the decisions of our courts and the clear meaning of the Declaration of Independence as well as the Constitution and the Bill of Rights.

They render a distinct service to the cause of Communism, who proclaim to

the world in public meetings that they are bigots and that they will openly fight against the equality of men in democratic society.

They make themselves liable to serious accusations who quote others falsely. Mr. J. D. Constant is reported in your Friday issue as saying that he had discussed the matter with his pastor shortly before coming to Erath. Further inquiry brought forth the information from some who attended the meeting that he identified himself as a member of the St. Anthony's Church in Baton Rouge, and that he stated he had spoken to Father Murphy of St. Anthony's, who had sent his approval to the meeting. A telephone call to Father Murphy has revealed that he has had no such interview, that he knew nothing of the meeting in Erath, and that he is unable to identify Mr. Constant. Are we expected to take seriously a man who makes statements of this sort?

I have thought and prayed, long and hard, trying to find an explanation for the sort of disgraceful performance which these ungentlemanly gentlemen from Baton Rouge presented in Erath. I can come to only one conclusion: There are none so blind as those who refuse to see.

Sincerely,

Rev. A. J. Vincent  
Vice Chancellor  
Diocese of Lafayette

**EDITOR'S NOTE:** Bishop Jules B. Jeanmard, D.D., of Lafayette, La., excommunicated by a decree of Nov. 26, 1955, two women who, opposing integrated catechism classes in Erath, La., physically attacked the catechism lady-teacher "within the very precincts of the Church itself." The penalty was lifted after the two women gave signs of repentance.

In the wake of this event some "Southern Gentlemen" from Baton Rouge, La., hurried to the town to form a chapter of their pro-segregation organization. We give Father Vincent's refutation.



Hello, boys and girls. I would like to wish to all of you a Happy New Year. May this year be better for your soul and body than any before! May you find more happiness in this year than in any other in your whole life! May you come closer to God this year than you have ever come before!

Welcome to A. Corne's Children's Corner. When I say it's your corner, I mean it. Everything said here is for you. Anytime you would like to see your name in print, just write me a letter and by hook or crook, I'll get your name into this Children's Corner. If there's anything interesting that you would like to tell me or the other children, put it in an envelope and send it. I'll do my best to find space for it.

I have a lot of little verses that I call my "acorns", because they're small and often contain a lot to think about. Most of them are four lines long. But here's one especially for you boys and girls that has twelve lines. Tell me how you like it.

#### NEW YEAR

What shall I do  
With the year that's new,

With each month and day and minute?  
I shall not make  
Any big mistake  
If I put my whole heart in it;  
My whole heart filled  
With love, and thrilled  
With the thought of God above;  
And next, I shall labor  
For self, and for neighbour  
Whom I must be mindful of.

By A. Corne

What would you say if someone asked you: "What will you do with the year that's new?"

Maybe you would make a lot of resolutions for the New Year. And like most boys and girls, maybe you would forget about them three days after you made them. But if we ever want to better ourselves, we have to make one good helpful resolution and keep it, rather than eleven or twelve, and keep none. Our Blessed Lord told us something like that. He said: "He that is faithful in little things, will be faithful in that which is greater." We could change it around a little and say: He that faithfully keeps one resolution, will gradually be able to keep many more. So, make just one good resolution, like: *I will be obedient.* Keep it with all



your strength, and by the end of the year you will notice how much you have done for yourself.

Every time I shake my head, an "acorn" drops! Here's another little "acorn" that I wrote just before the month of October.

#### ROSARY

One little key  
To Heaven I need;  
It is made up of chain  
And bead after bead.

By A. Corne

You see now why it was written just before the month of October, because October is the month of the Holy Rosary.

Here's a story that's going to help us to start a CONTEST here in our *Children's Corner*.

#### FATHER SMILEY AND THE VOCATION VERSE

One day Father I. M. Smiley was teaching catechism to the sixth grade at Saint Joy's School. After he had covered the matter for the day, he closed his book, put it on the desk, turned to the children and said:

"Boys and girls, all fifty-three,  
Think hard what you want to be,  
And then, reveal your hopes to me."

He didn't mean it to sound like a little poem, but it did. And one little girl's hand shot up, and she said:

"I want, I want to be a nurse;  
To keep the sick from getting worse."

Another little girl was right behind her:

"I want to learn to dress my hair,  
And other people's everywhere."

By this time, the whole class was ready to jump up, each one with a little verse to recite. Father Smiley called on one more child, a boy who said:

"If I can learn my best to bake,  
I'll get my full of chocolate cake!"

"All right, boys and girls," said Father Smiley, "our time is up. So you can write your vocation verses on paper and bring them to class tomorrow. Then we'll all get a chance to read them."

Boys and girls, I think Father Smiley had a very good idea. We can use it for our *Children's Corner*. We'll call it the VOCATION VERSE CONTEST. Just two lines that rhyme. So, put on your thinking cap. Consider well what you might want to be, and put it in a little verse. Put it in an envelope with your name and address and send it to A. CORNE, here at St. Augustine's Seminary. The best three Vocation Verses will receive a prize sent by A. Corne himself.

Don't forget your name and address. So, until next month, goodbye and God bless all of you.

For missionaries who repair  
The damaged souls they meet, whene'er  
They have an ounce of grace to spare,  
Please, offer up a little prayer.

A. CORNE

#### DAD LEARNED FAST

Mark Twain used to tell a story on himself that is as timely today as it was when he related it.

"When I was a boy of fourteen," said Twain, "my father was so ignorant that I felt embarrassed when he spoke. But by the time I was twenty-one, I was astonished at how much HE had learned in those seven years!"

—T. James Mack.



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# EXTENSION SOCIETY MARKS 50th YEAR



RELIGIOUS NEWS SERVICE PHOTO

Auxiliary Archbishop William D. O'Brien of Chicago, President of the Catholic Church Extension Society since 1925 (right), is congratulated by Archbishop Amleto G. Cicognani, Apostolic Delegate to the U.S., after celebrating a Solemn Pontifical Mass to mark the Society's 50th anniversary. Held in Holy Name Cathedral here, the service was attended by five cardinals, the largest number to be gathered in this city since the Eucharistic Congress in 1926. Also present were more than 100 Archbishops, Bishops and Abbots, and hundreds of priests and laymen. Pope Pius XII lauded the Catholic Church Extension Society in a message to the organization's golden jubilee meeting.

## HELP COMPLETE A BURSE

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then it will be applied to another, and another, generation after generation. Won't you please help us to complete a Burse? Won't you help the dream-bubbles of Youth to reach the sky of the priesthood?

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St. Matthias .....	861.50
St. Jude .....	1,317.50
Our Lady of Sorrows .....	862.00
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St. Martha .....	334.00
St. Madeline Sophie Barat .....	280.50

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Steak knives have serrated edges, need no sharpening. Gleaming mirror finish, Sheffield stainless steel blades imported from Sheffield, England.

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FEBRUARY 1956

AUGUSTINE'S

Messenger

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St. Augustine's  
MESSENGER  
Bay St. Louis,  
Miss.

*The*  
MAGAZINE  
*with a*  
MESSAGE

# ST. AUGUSTINE'S Messenger

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Editor

Rev. Hubert B. Singleton, S.V.D.  
Associate Editor

## Our Cover

The world wide Catholic missions must never be forgotten by our Catholic people if the word of God is to "run and be made plain" to all nations. The Catholic Press is our most effective medium for keeping the faithful informed. In this month, February, Catholic Press Month, it is gladdening to realize that many of our Catholic publications regularly feature the missions.

ST. AUGUSTINE'S MESSENGER. Published monthly except July and August. Entered at Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879, additional entry, Lowell, Mass. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (Legal title) Society of the Divine Word, Bay St. Louis, Mississippi. Rates: \$2 a year; \$5 for three years; \$50 for life.

MEMBER OF THE CATHOLIC PRESS  
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INTENTIONAL SECOND EXPOSURE

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# ..... Editorial

"Among the best methods for the defense of religion, there is none more suited to the present age and more efficacious than the Catholic Press."

With these significant words, Pope Leo XII stressed the all-important role of the Catholic Press.

There never has been a time in the history of the world that the Catholic Press has not had a vital role to enact. Nor has there been a time in our Land when the Catholic Press has not wielded a mighty influence.

We, as Catholics, should be proud of this beacon of strength. The facts we present here are very encouraging, but they are not sensational. The comparison helps to bring home to us that our Catholic publications are poorly supported by our Catholic people.

## *Size of the Catholic Press*

There are now about 604 Catholic periodical publications in the United States and Canada. Of this number, 141 are newspapers, 463 are magazines.

With some few exceptions, most Catholic newspapers are owned and published by the Bishops. Most (129) of them are published weekly. There are 3 daily newspapers, all published in a foreign language.

Most Catholic magazines are published by religious orders and communities. Their publishing schedules vary from weekly to quarterly.

## *Catholic Press Circulation*

The combined circulation of Catholic newspapers and magazines in the U. S. now totals 21,084,222. The growth of the Catholic Press is charted below, but it should be pointed out that the "circulation" figure does not represent individual subscribers:

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**The ST. AUGUSTINE'S MESSENGER is the official organ of the Divine Word Missionaries in the South. For more than thirty years it has portrayed the Church and her people, a project of the Catholic Press. Especially reviewed by the MESSENGER has always been the Church's work among the Negro people.**



Year	Circulation	Catholic pop.
1925	6.5 mil.	18.7 mil.
1950	15.2	27.8
1952	17.3	29.4
1953	18.9	30.4
1954	20.6	31.6
1955	21.1	32.4

To judge by circulation figures alone you might conclude that the growth of the Catholic Press has been phenomenal since it has more than tripled in the last 30 years. Yet during that same period the Catholic population has increased by 73%. It is plain, then, that while results have been encouraging, they are not sensational. Catholic publications still reach little more than half the Catholic population.

#### *Comparison with the Secular Press*

A quick check at your local newsstand will indicate in realistic fashion the position of the Catholic press in relation to secular publishing.

There are more than 15,000 secular publications; they boast a circulation of over 550 million. That circulation blankets the total population of the U.S. more than three times. Secular publications have better than a 300% coverage whereas Catholic newspapers and magazines cover the *Catholic* market by only 65%. By comparison, then, Catholic publications are poorly supported by Catholic people. Here are the round figures:

	Secular	Catholic
No. of publications	17,500	604
circulation	550 mil.	21 million
population	165 mil.	32.4 million
coverage	32%	65%

#### *Catholic Family Reading*

Informal surveys show that many Catholic families never read a Catholic newspaper or magazine. Even in those Catholic homes which are the best supporters of the Catholic press, you often find 4 secular magazines to every Catholic publication; and the average is about 5 to 1.

**"For the defense of religion, there is no method more suited to the present age and none more efficacious than the Catholic Press."**

**—Leo XIII**





## OUR CATHOLIC PRESS

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The combined circulation of Catholic newspapers and magazines in the U. S. now totals 21,084,222. The growth of the Catholic Press is charted below, but it should be pointed out that the "circulation" figure does not represent individual subscribers:

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**The ST. AUGUSTINE'S MESSENGER is the official organ of the Divine Word Missionaries in the South. For more than thirty years it has portrayed the Church and her people, a project of the Catholic Press. Especially reviewed by the MESSENGER has always been the Church's work among the Negro people.**



Year	Circulation	Catholic pop.
1925	6.5 mil.	18.7 mil.
1950	15.2	27.8
1952	17.3	29.4
1953	18.9	30.4
1954	20.6	31.6
1955	21.1	32.4

To judge by circulation figures alone you might conclude that the growth of the Catholic Press has been phenomenal since it has more than tripled in the last 30 years. Yet during that same period the Catholic population has increased by 73%. It is plain, then, that while results have been encouraging, they are not sensational. Catholic publications still reach little more than half the Catholic population.

#### *Comparison with the Secular Press*

A quick check at your local newsstand will indicate in realistic fashion the position of the Catholic press in relation to secular publishing.

There are more than 15,000 secular publications; they boast a circulation of over 550 million. That circulation blankets the total population of the U.S. more than three times. Secular publications have better than a 300% coverage whereas Catholic newspapers and magazines cover the Catholic market by only 65%. By comparison, then, Catholic publications are poorly supported by Catholic people. Here are the round figures:

	Secular	Catholic
No. of publications	17,500	604
circulation	550 mil.	21 million
population	165 mil.	32.4 million
coverage	32%	65%

#### *Catholic Family Reading*

Informal surveys show that many Catholic families never read a Catholic newspaper or magazine. Even in those Catholic homes which are the best supporters of the Catholic press, you often find 4 secular magazines to every Catholic publication; and the average is about 5 to 1.

**"For the defense of religion, there is no method more suited to the present age and none more efficacious than the Catholic Press."**

**—Leo XIII**



### *Disturbing Fact*

After a Catholic finishes formal schooling, his main source of regular instruction is the sermon at Sunday Mass. In many places this sermon must be limited to 15 minutes on about 40 Sundays a year.

The one other important source of information on the Church is the Catholic press. Our people obviously need to read Catholic newspapers, magazines, pamphlets and books . . . regularly. Our people need the Catholic press, also, as an antidote to the poisonous diet of pornography and secularism so freely dispensed at every newsstand.

### *How Our Catholic People Can Aid The Catholic Press*

1. Subscribe to Catholic publications and read them regularly. Pass them along to others after reading, especially during Catholic Press Month.

2. Send gift subscriptions to friends on special occasions such as Christmas, birthdays, anniversaries, etc.

3. Parents should provide Catholic

reading for their children to get them accustomed to Catholic reading and from the habit of using Catholic publications. There are many excellent publications for Catholic Youth. A description of these publications appears elsewhere in this Kit.

4. Catholic organizations can inform their members of the variety and the excellence of Catholic publications by presenting Press Exhibits at least once a year. In this way more people will discover that Catholic publications provide for every reading level, every taste, and every Catholic interest.

5. Parish study groups can make the history and status of the Catholic press a project for their society program.

6. With the permission of the pastor, a parish Catholic press committee can make Catholic publications available regularly at the parish church. This can be done by maintenance of an active pamphlet rack, by church door distribution, or by any means approved by the parish priest.

**The adults of every population are under obligation to the youngsters, who totally depend on them for guidance and moral formation. Good literature has always helped the adults meet this obligation. The saying stands true about all people, "Tell me what you read and I will tell you what you are."**







#### DRUGGISTS FIGHT OBJECTIONABLE COMICS

DES MOINES, Iowa—Forty-five druggists, members of the Des Moines Pharmacists Association, pledged to clear their drugstores' racks of all objectionable comics of the "weird, horror and sex type." Here, one of the pharmacists, Harold D. Bean, eliminates horror comics from his store collection. The association has asked all non-member druggists in this city to co-operate in the comic book cleanup campaign. Meanwhile, the heads of Des Moines' two magazine distributing agencies pledged their full co-operation.

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# Current News!



**Birmingham:** Johnny Akers, 6'3" forward for Dunbar High School at Bessemer, Ala., shows a pair of mementos after becoming the first Negro to be named "Prep Star of the Week" by the Birmingham Post-Herald. Akers, 17, scored 59 points in one game during week of December 19th, believed to be a school record for Alabama. Last year he averaged 22 points a game; now he's bagging 29 per contest.



**Memphis, Tenn.:** Believed to be the Nation's longest-wed couple, Uncle Ned and Aunt Rosie Kearney, sit in their home here. Uncle Ned was 103 on Christmas Day, 1955, and is wearing the derby he received for a Yule present. He and Aunt Rosie, who is believed to be in her late nineties, figure they have been married for 82 years, as one of their sons is 81. The cylinder they are holding is not a rolling pin. It's a stick of candy.

**Cincinnati, O.:** Theodore Berry became the first negro in the history of the city of Cincinnati to be elected to the post of Vice Mayor. The Charter Party, under whose banner he ran, gained control of the nine-man council following a two-week recount of the PR (Proportional Representation) type of voting.



**New York:** Jazz-man Louis Armstrong plays a few notes for newsmen and photographers after his arrival at Idlewild Airport Dec. 31st on a Scandinavian Airlines plane. Armstrong, fresh from a three-month triumphant tour through Europe, where sell-out audiences received his music, is headed for Hollywood.



# NEGRO ARCHITECT

*By Fisher Robinson, S.V.D.*

Several years ago an ambitious young man sought entrance into Louisiana State University. He would be an architect. The refusal was blunt and swift. His color ebony. The wall of prejudice cast a shadow over his dream.

Recently, at Lincoln, Nebraska, a check of \$300 was awarded to this same young man, Mr. Golden Zenon, Jr., of Abbeville, La. as the winner of the Lincoln Home Design contest. Mr. Zenon is presently a student of architecture at the University of Nebraska. The presentation was made by the Hon. M. W. Squire Anderson, President of the Lincoln Home Builders, which sponsored the contest and constructed the \$18,000 winning design.

Imagine the thrill of this young student having all this happen in front of the head professor in his department, Dr. Linus Burr Smith.

Zenon received the honor humbly realizing that not only by personal effort but also through the help of relatives and friends and the grace of God his hands had "shattered the darkness, broken the shadow into a thousand lights of sun." (Langston Hughes).

The Louisiana lad had a rough start at the University of Nebraska in the department of architecture, but he is approaching a smooth ending. The rough beginning stemmed mostly from financial problems. His home state's (Louisiana) plan to furnish "separate but equal" education facilities for Negro students provided for financial



**Dr. Linus Burr Smith of University of Nebraska poses with his student, Golden Zenon.**

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**Dr. Linus Burr Smith of University of Nebraska poses with his student, Golden Zenon.**

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Smith referred Zenon to the chancellor—then Dr. R. C. Gustavson. Gustavson heard the story and phoned the Governor of Louisiana on the spot. The aid came promptly. As to Zenon's



**The Zenon Family at home in Omaha**

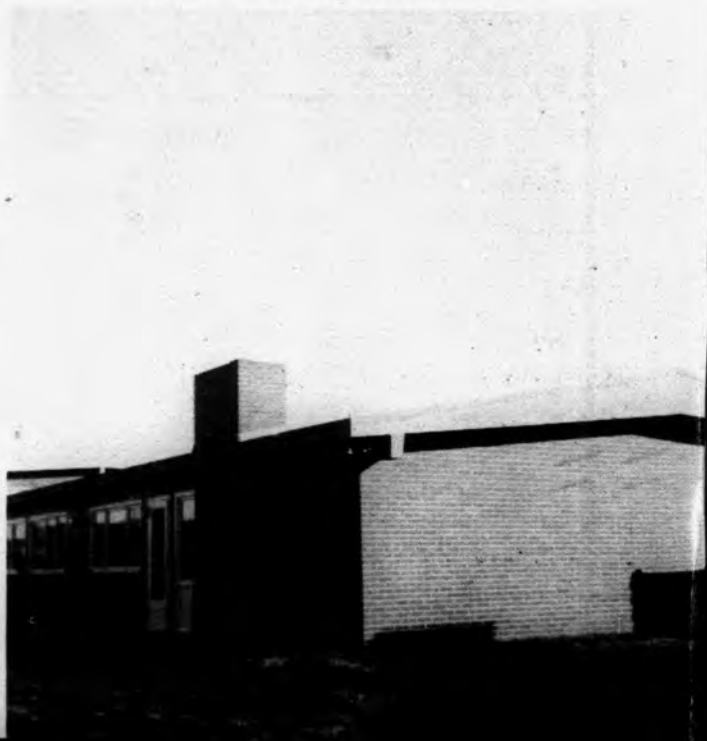


◀ **Entrance to the prize-winning home**

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Zenon has won other prizes in his field. Last winter he took first place in the Indiana Limestone competition and received honorable mention in the Nebraska Cement Block contest.

**Rear view of the home**



At present Zenon is working with the Leo Daly architectural firm in Omaha, while completing credit requirements on these courses at the University which will qualify him for a Bachelor of Architecture degree at the end of the winter semester.

Zenon now resides with his wife and two children in Omaha. He has "broken through the wall, he has found his dream bright like a sun, like a thousand whirling dreams of sun." (Langston Hughes.)

#### BLUES MAN ILL

New York: Composer W. C. Handy, famed 82-year-old writer of "The St. Louis Blues" and many other popular jazz pieces, was reported critically ill in New York's Sydenham Hospital. The nature of his illness was not disclosed.



#### QUIZ WINNERS

New York: Stanley Skeens, 26, (Left), Danville, W. V., coal miner and minister, deposits his check for \$32,000 in mailbag of New York postman Roscoe C. Wright. Skeens, who won \$32,000 by answering biblical questions on the "\$64,000 Question" televised quiz program, decided to settle for that amount and not go for the full jackpot. Wright, 54, wearing the nation's letter carriers' new uniform, passed the \$16,000 mark on the program by answering poetry questions.



## INTENTIONAL SECOND EXPOSURE

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# GLORIA ROSATO

His arms outstretched before Him,  
His eyes that seem forlorn,  
He pleads with us to listen—  
For us, His Son was born.

Each day we crucify Him,  
The same as long ago.  
Will we repent too late then?  
When death strikes, who can know?

But sins can be forgiven  
For He has shown the way:  
A heart that's truly sorry  
In tears would humbly say:

Forgive me dearest Father,  
In sorrow I repent.  
Please take my heart, dear Jesus,  
To me 'twas only lent.

Yes, I misused it, Father,  
Have mercy I beg Thee.  
For I was blind before, Lord,  
But now at last I see.

You grant forgiveness gladly  
To sinners great and small;  
Because You are our Maker,  
You love us one and all'.





# Seminary News....

*Francis X. Theriault, S.V.D.,  
Missionary*

Much has been heard of Vietnam and its terrible slaughter perpetrated by the communists. Southeast of Vietnam, across the China Sea lies Flores, one of the Lesser Sunda Islands. Here Father Francis X. Theriault, newly ordained Divine Word Missionary of Cambridge, Mass. will begin his priestly work. Flores is part of the Republic of Indonesia which is composed of some 3000 islands. Indonesia is bounded by the Philippines on the north, Australia on the south, on the east by New Guinea and on the west by the Indian Ocean. Incidentally, St. Francis Xavier worked in Indonesia. In him Father Francis Xavier Theriault, Divine Word Missionary, has an excellent model. "How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things."

*Christ Cut in Ebony (The Story of St. Augustine's Seminary)*

A brown mangled body swayed lifeless in the cold inky night dimly lighted by a burning cross. This was the work of rope and faggot. This was the era of the Ku Klux Klan. For a man to be a Catholic here was "unfortunate". For a man to be a Negro and a Catho-

lic here was doubly "unfortunate." Yet in Mississippi two Germans dared dream about a Negro priesthood. Such audacity was scarcely heard of since apostolic times when "we must obey God rather than men" was a Christian's yardstick.

This is the story of St. Augustine's Seminary, of the vision of two rugged priests, of God's tangible presence among the Negroes of North America.

In the year 1906 two German Priests Fathers Matthew Christman, S.V.D. and James Wendel, S.V.D., Divine Word Missionaries, wandered south from their Order's new American seminary near Chicago. Their feet had hardly made an impress in the soil of the "Black Belt" when the urgent, pressing need of Negro priests bore down upon them. The Church's progress in conversion among the Negroes of this country was almost nil. Of the

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The year was 1914. While Americans were fighting a material war on German soil, Germans were fighting a spiritual battle on American soil. All the Divine Word Missionaries in the South were one in their desire for a Negro priesthood. Father Heick, S.V.D., summed up their enthusiastic sentiments for the Very Rev. Provincial, Father Peter Janser, S.V.D. and Most Rev. Bishop John E. Gunn of Natchez. The Bishop's response: "I don't think the time is ripe for such a tremendous undertaking. I withheld permission to open a Negro seminary." The shattered hopes of the Divine Word Missionaries were further blasted to smithereens when a year later they sought the personal opinion of priests meeting at Richmond, Va. Father Christman recorded: "The delegates seemed to be able to produce a formidable and an almost irresistible array of arguments against a Negro clergy, the strongest being based on reference to past experience."

There lay ahead five years of real opposition. Father Wendel began a campaign to win adherents, to alert people to the need of Negro priests. He developed his arguments in a little magazine, *The Colored Messenger*, forerunner of the *ST. AUGUSTINE'S MESSENGER*.

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In spite of the fact that he thought it was too sudden, that it was too much out of harmony with the views and sentiments in the South towards Negro capabilities, Bishop Gunn has it to his credit that he finally relented under the ceaseless work and arguments of the Divine Work Missionaries and the grace of God. He gave them leave to begin the first seminary in this land to welcome Negroes to the priesthood.

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## CHRISTIANBORG CASTLE



This stamp shows the governor's palace in Accra, capital of the Gold Coast, and the Diocesan seat of Bishop Bowers, S.V.D. The castle was built by the Dutch around the year 1775. It changed hands several times, finally falling to the English. At first it was used for the slave trade. Dungeons with walls eight feet thick were used to hold the poor natives until ships could carry them to places of slavery. With the slackening of the slave trade, the fortress, besides defending Accra, was used as a lunatic asylum. When Accra was made the seat of government, the Castle was remodelled and became the governor's palace.

**STAMP COLLECTORS:** Save souls as you save stamps. Send a postcard asking for stamps on approval to:

Claver Stamp Bureau, St. Augustine's Seminary, Bay St. Louis, Mississippi

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Dear Father:

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Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

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## CHRISTIANBORG CASTLE



This stamp shows the governor's palace in Accra, capital of the Gold Coast, and the Diocesan seat of Bishop Bowers, S.V.D. The castle was built by the Dutch around the year 1775. It changed hands several times, finally falling to the English. At first it was used for the slave trade. Dungeons with walls eight feet thick were used to hold the poor natives until ships could carry them to places of slavery. With the slackening of the slave trade, the fortress, besides defending Accra, was used as a lunatic asylum. When Accra was made the seat of government, the Castle was remodelled and became the governor's palace.

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The CATHOLIC CHURCH  
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In the 400,000 Catholic Negroes already in the fold.

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In the many Priests, Brothers and Sisters, both white and colored, engaged  
in the Negro Apostolate.



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### *Three New Negro Bishops*

Our Holy Father, Pope Pius the Twelfth, within recent months has nominated three new African Bishops. They are the Most Reverends Paul Etoga, D.D., who will serve as auxiliary Bishop to Bishop Rene Graffin, C.S.Sp., Vicar Apostolic of Yaounde, French Cameroons, West Africa; Thomas Mongo, auxiliary Bishop of Doula, also in the French Cameroons; and Ireneo Dud, D.D., Vicar Apostolic of Rumbek, Sudan.

The nomination of these new Bishops brings to a total of fifteen the Catholic Bishops of African descent throughout the world. All have been named by the reigning Pontiff. (See *St. Augustine's Messenger*, January, 1955.)

### *Bishop Dud —*

Bishop Ireneo Dud, D.D., Vicar received his episcopal consecration on Nov. 20, 1955 in the cathedral of Wau. The consecrating prelate was Archbishop J. R. Knox, D.D., Apostolic Delegate in East Africa.

The new Bishop was born of pagan parents. His father was a chief of the great Jur tribe of Bahr-el-Ghazel in southern Sudan. This first Bishop of the Sudan was baptized as a boy while he attended the Verona Fathers' mission school at Mbili. His mother became a Catholic in 1935, particularly through her son's prayers and example, for she strenuously resisted his efforts to become a priest. Father Dud received priestly ordination on Dec. 21, 1944.

The newly-erected vicariate of Rumbek has a population of over 500,000. Catholics number nearly 3000. Nine other native priests assist the new Bishop.

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### A PRAYER AND A HALF

The Rev. Jim McCoy opened a prayer meeting in a Georgia turpentine camp with this invocation:

"O Lawd, give Thy servant dis mawnin' de eyes ob de eagle, and de wisdom ob de owl; connect his soul wid de gospel telephone in de central skies; 'luminate his brow wid de sun ob heaven; turpentine his 'magination; grease his lips wid possum oil; loosen his tongue wid de sledge hammer ob Thy power; 'lectrify his brain wid de lightnin' ob Thy woe; put 'petual motion in his arms; fill him plum full ob dynamite ob Thy glory; 'noint him all over wid kerosens ob Thy salvation and den, deah Lawd—set him on fire!"

—MRS. GEORGE L. REX

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**Bishop Ireneo Dud, D.D.**





# STATIONS OF THE CROSS



IN THE WOODS at St. Augustine's Seminary, Stations of the Cross are being placed near our Sacred Heart Wayside Shrine—for seminary members, for visitors, for passers-by. Will you help erect one of the 14 Stations? A Station can be completely erected for two hundred dollars (\$200). Send your donation or request for more information to:

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SHOULD OLD ACQUAINTANCE BE FORGOT!

### *New Orleans Chapter Reports*

The Sigma Alpha Sigma Alumni Association — New Orleans chapter — met on Sunday afternoon, December 11, 1955 at St. Katherine's Hall.

Of the topics discussed, two were of prime importance:

1) The question raised at the November meeting as to whether the chapters could admit 'associate' or 'auxiliary' members. Such members would not, obviously, be true alumni of St. Augustine's Seminary, but would be vitally interested in the work of the Seminary and desirous of joining the Association as full-fledged members save for the technicality that they never attended St. Augustine's. Father Powell, in attendance at the November meeting, would not give an answer to this question before he had consulted Very Rev. R. E. Pung, S.V.D., Moderator of the National Association. Following the December meeting, the New Orleans president, Armand Devezin was informed that Father Moderator had answered in the affirmative to this question.

2) The other topic was that of another project for the year besides that of a membership campaign. All members were in agreement at the December meeting that the best and most timely choice would be that of interesting New Orleans youth in the priesthood and religious life. To accomplish this, the members will during this year of 1956 send vocational literature to the various parochial schools in ques-

tion. This literature will be furnished jointly by the New Orleans chapter and the national office of the Future Priest Club.

Officers of the New Orleans chapter Sigma Alpha Sigma Alumni Association are: Armand Devezin, president; Warren Honore, vice-president; Melvin Jones, secretary-treasurer.

The officers are desirous that any other alumni of St. Augustine's Seminary or others who would be interested in becoming associate members of the Association should contact the president at 8921 Colapissa St., New Orleans; phone: GAlvez 5624.

Samuel Buford of Mobile, Alabama is national president of the Alumni Association and the Very Reverend Robert E. Pung, S.V.D. of Bay St. Louis, Miss. is the national moderator.

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**Father Elmer Powell, S.V.D., Divine Word Missionary, has been closely associated with the work of establishing the Sigma Alpha Sigma Club, alumni association of St. Augustine's Seminary.**



# Along the Divine Word Mission Trail!!!



## NEW CATHOLIC SCHOOL DEDICATED IN MOBILE

The Catholics of St. Peter Claver parish, Mobile, Ala., were extremely happy last December 18. On that day at 4 p.m. Archbishop Thomas J. Toolen, D.D., of Mobile, dedicated a new, red-brick, eight-room elementary school. More than 25 priests assisted at the service. Among them were the Very Rev. Thomas McNamara, S.S.J., Superior General of the Josephite Fathers, the Very Rev. Robert E. Pung, S.V.D., Provincial of the Divine Word Fathers in the South.

The festive sermon for the occasion was delivered by Father Vincent Warren, S.S.J., pastor of the colored parish of Daphne, Ala. He very eloquently traced the foundation of the Catholic Church to Christ Himself who chose St. Peter the Apostle as the Rock upon which He built His Church. Father Warren warmly congratulated the parishioners for the great work they achieved in cooperating with their energetic pastor, Father Walter E. Mulroney, S.S.J., to erect the attractive school.

The Ordinary of the Diocese of Mobile, Archbishop Toolen, in a short address praised the members of St. Peter Claver parish for the splendid financial support they give to their church which is doing so much for them through the Catholic parochial school. The prelate very effectively ex-

plained the role that Catholic education plays in the life of the citizens of our country.

Solemn Benediction of the Blessed Sacrament, at which the Archbishop officiated, closed the ceremonies in the church. An enjoyable supper was served by the ladies of the parish in the basement of the church (which served as the old school for many years). Speeches of congratulations for the dynamic pastor, Father Mulroney, and his flock were given by the Josephite Superior General and the Divine Word Southern Provincial.

The school of St. Peter Claver is very capably staffed by the blue-robed Sisters of the Immaculate Heart of Mary, whose motherhouse is at Monroe, Michigan.

**Front view of the new St. Peter Claver School, Mobile, Ala. The school was dedicated Dec. 18, 1955, by Archbishop Thomas Toolen of Mobile. It is staffed by Sisters of the Immaculate Heart of Mary from Monroe, Mich. The pastor of the parish is Father W. E. Mulroney, S.S.J.**



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**Boys' basketball team (Father Jans, coach)**



**Girls' basketball team (Father Jans, coach)**



**Ready to shoot!**

### *New Gym for Pine Bluff*

Two days after Christmas, the Most Reverend Albert Fletcher, D.D., Bishop of Little Rock (Ark.), blessed the new gymnasium of St. Peter's parish in Pine Bluff, Ark. The Reverend William Jans, S.V.D. is pastor of St. Peter's. The High School choir sang 'Jubilate Deo' by Mozart and 'Soon-a Will Be Done', Traditional. Fred Alzheimer spoke in behalf of the parish and the Holy Name Society. The Most Reverend Bishop gave the closing address in which he lauded St. Peter's and its pastors for their great achievement. The Very Rev. R. E. Pung, S.V.D., Provincial of the Southern Province attended the dedication exercises as did a number of the clergy of the Pine Bluff area.



**Father William Jans, S.V.D., energetic pastor of St. Peter's builder of the new gym.**

**Interior of the new gym. Inset, the Most Reverend Albert Fletcher, D.D.**





Father Simeon Campbell, O.S.B., a member of Mount St. Benedict Abbey, Trinidad, B.W.I., gives his blessing to the youngest member of the community. Father Simeon, a medical doctor and convert from Anglicanism in 1922, was ordained in 1954 at the age of 79. His wife, now deceased, embraced the Catholic Faith two years after her husband did (not a year before her death, as was mentioned in an earlier issue). The aged Benedictine priest is a native of British Guiana, West Indies. At the special request of the ecclesiastical authorities in British Guiana, Father Simeon was given the privilege of returning to his homeland for ordination to the Holy Priesthood.

## ACORNS by A. Corne

### RISKY BUSINESS

The man who plays with danger shall  
Risk losing his poor soul to hell;  
For wisdom says it's not so nice  
To dance a jig on melting ice.

### NO SUBSTANCE

A dreamer finds  
He can't exist  
On things achieved  
In mental mist.





# INTENTIONAL SECOND EXPOSURE



Boys' basketball team (Father Jans, coach)



Girls' basketball team (Father Jans, coach)



Ready to shoot!

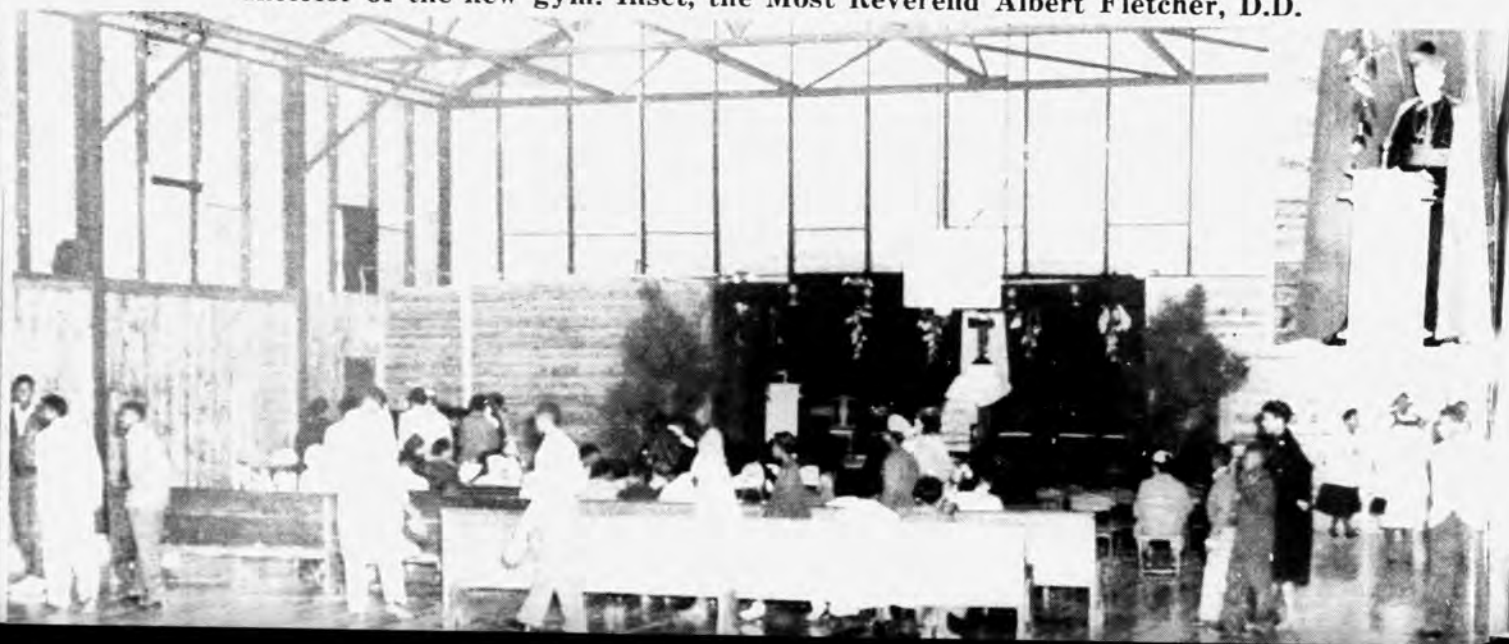
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## THE DOOMED CHILDREN OF CHINA

By REV. HAROLD W. RIGNEY, S.V.D.

Divine Word Missionary and Rector of the Fu Jen Catholic University of Peking

Christmas is a children's feast.

On this day we commemorate the birth of the Word made flesh, the birth of Jesus Christ the Savior, born of a Virgin in Bethlehem.

In the Infant Jesus are combined the material and the spiritual, the finite and the infinite, the temporal and the eternal. In Him creation attains its zenith in the union of created humanity and uncreated Divinity.

This Infant Jesus loves children and He invites them to come to Him. In His later years, He said, "Let the little children come to me, and do not hinder them, for of such is the kingdom of God." (Luke 18, 16). And again He said, "It is impossible that scandals should not come; but woe to him through whom they come! It were bet-

ter for him if a millstone were hung about his neck and he were thrown into the sea, than that he should cause one of these little ones to sin." (Luke 17; 1-2.)

We lead our children to the crib, we narrate to them the undying story of the birth of Jesus, to introduce them to the Prince of Peace, their Savior.

Christians are a jealous group. They are jealous of their Christian heritage and are intent to preserve it.

Christians are not a self-contained group. They work and pray that others, all nations, may share their spiritual wealth and heritage.

One wonders, however, whether or not they realize that there are one million children in China of Christian (Catholic and Protestant) families, as well as almost 160,000,000 pagan children of this country, who are to be eventually debarred from the crib.

This is an awful reality!

When the writer was a prisoner of

**Editor's Note:** Father Rigney, Divine Word Missionary, went to China in 1946 to head the Catholic University at Peiping which his Order conducted. In 1951 the Reds imprisoned him. He was not released until Sept., 1955.



the Chinese Communists in Peking, he was given the "People's China," a communist magazine in English, to read as part of the indoctrination he was subjected to. In this magazine was an article by Chow Wei-pin, entitled "Our First Scientific Census," which dealt with the census the communists made in China as of June 30, 1953. Chow Wei-pin reported a population of 574,205,940 Chinese on the mainland, not counting overseas and Taiwan Chinese. This population increasing at the rate of 20 thousand or some 12,000,000 a year would be around 600,000,000 today. Chow Wei-pin also reported that 26.6 per cent of the population of China range in age from the moment of birth to eleven years, and 41.08 per cent of the population is below the age of 18. If we consider

**Chinese child, doomed by a ruthless clique to atheism.**



**Of all the people in China, 160,000,000 are children, a number equal to the entire population of the U.S.A.**

the former group of children, up to the age of eleven, then we conclude that around 1,000,000 of the 4,000,000 Christians (Catholic and Protestant) are children, and that 160,000,000 of all the continental Chinese are children, a number equal to the entire population of the U.S.A.

These 160,000,000 Chinese children are doomed by a government controlled by a ruthless, atheistic clique of Chinese communists which number 7,000,000 or a little over one per cent of the total population.

These children are doomed to worship the god "Matter," and his prophet Karl Marx.

They are debarred from worshipping — from knowing, loving and serving — the Infant Christ their Savior.

The communists of China in a systematic, perhaps slow way, are preventing the children of China from going to Christ.

They are thus dealing the death blow to Christianity in China. The present adult Christian generation of this country is heroically standing up, holding on to their Christian faith, under the cunning, malicious persecution of the communists.

But the coming generation, the children, are doomed to accept nihilis-



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On this day we commemorate the birth of the Word made flesh, the birth of Jesus Christ the Savior, born of a Virgin in Bethlehem.

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This Infant Jesus loves children and He invites them to come to Him. In His later years, He said, "Let the little children come to me, and do not hinder them, for of such is the kingdom of God." (Luke 18, 16). And again He said, "It is impossible that scandals should not come; but woe to him through whom they come! It were bet-

ter for him if a millstone were hung about his neck and he were thrown into the sea, than that he should cause one of these little ones to sin." (Luke 17; 1-2.)

We lead our children to the crib, we narrate to them the undying story of the birth of Jesus, to introduce them to the Prince of Peace, their Savior.

Christians are a jealous group. They are jealous of their Christian heritage and are intent to preserve it.

Christians are not a self-contained group. They work and pray that others, all nations, may share their spiritual wealth and heritage.

One wonders, however, whether or not they realize that there are one million children in China of Christian (Catholic and Protestant) families, as well as almost 160,000,000 pagan children of this country, who are to be eventually debarred from the crib.

This is an awful reality!

When the writer was a prisoner of

**Editor's Note:** Father Rigney, Divine Word Missionary, went to China in 1946 to head the Catholic University at Peiping which his Order conducted. In 1951 the Reds imprisoned him. He was not released until Sept., 1955.



the Chinese Communists in Peking, he was given the "People's China," a communist magazine in English, to read as part of the indoctrination he was subjected to. In this magazine was an article by Chow Wei-pin, entitled "Our First Scientific Census," which dealt with the census the communists made in China as of June 30, 1953. Chow Wei-pin reported a population of 574,205,940 Chinese on the mainland, not counting overseas and Taiwan Chinese. This population increasing at the rate of 20 thousand or some 12,000,000 a year would be around 600,000,000 today. Chow Wei-pin also reported that 26.6 per cent of the population of China range in age from the moment of birth to eleven years, and 41.08 per cent of the population is below the age of 18. If we consider

**Chinese child, doomed by a ruthless clique to atheism.**



**Of all the people in China, 160,000,000 are children, a number equal to the entire population of the U.S.A.**

the former group of children, up to the age of eleven, then we conclude that around 1,000,000 of the 4,000,000 Christians (Catholic and Protestant) are children, and that 160,000,000 of all the continental Chinese are children, a number equal to the entire population of the U.S.A.

These 160,000,000 Chinese children are doomed by a government controlled by a ruthless, atheistic clique of Chinese communists which number 7,000,000 or a little over one per cent of the total population.

These children are doomed to worship the god "Matter," and his prophet Karl Marx.

They are debarred from worshipping — from knowing, loving and serving — the Infant Christ their Savior.

The communists of China in a systematic, perhaps slow way, are preventing the children of China from going to Christ.

They are thus dealing the death blow to Christianity in China. The present adult Christian generation of this country is heroically standing up, holding on to their Christian faith, under the cunning, malicious persecution of the communists.

But the coming generation, the children, are doomed to accept nihilis-





**The author, Father Harold W. Rigney, S.V.D., Divine Word Missionary.**

tic materialism, the god "Matter," and Karl Marx his prophet.

This is no fancy. This is no idle speculation. It is an awful reality!

The writer well remembers agents of Red China lecturing to the entire teaching staff and student body of the Fu Jen Catholic University of Peking as follows: "There is no God. For the present, churches are allowed for the old people who cannot change their minds. Young people can change, therefore churches are not needed for them."

Teachers in schools of all levels leave no opportunity pass by, in or out of class, to teach and inculcate dialectic materialism in the minds of their students and pupils.

**To the Catholic Missionary who would care for China's doomed children the country offers either exile or imprisonment. Here, at Hongkong, is the famous railroad bridge leading out of Red China.**

The communist press carries many articles stating how teachers are subjected to ideological remoulding in dialectic materialism and how they pass this on to the children and youths under their care.

Thus for example, in an article titled EDUCATION OF YOUTH IN COMMUNIST MORALITY EXTENSIVELY DEVELOPED IN ALL LARGE AND MEDIUM CITIES THROUGHOUT CHINA, the New China News Agency stated on April 10, 1955:

"The new Democratic Youth League is presently developing the education of the youth in communist morality and concentrated propaganda against corrosion of bourgeois ideologies, on an extensive scale in all the large and medium cities throughout the country.

"Many teachers said, 'If we take no care to educate the youth with communist ideologies and morals, the youth will be corroded by bourgeois ideologies.' Quite a number of teachers criticized and rectified their past mistakes and irresponsible practice of teaching only 'books' but not the 'students' and of only caring for the classroom but not the over all development of the students."

The Peking Jen Min Jih Pao, on September 23, 1953, published an article entitled TEACHERS OF INSTITUTIONS OF HIGHER EDU-



CATION IN PEKING CARRY OUT STUDY OF "ON PRACTICE" AND "ON CONTRADICTION," in which it said:

"Under the leadership of the Chinese Communist party, Committee of Peking Institutions of Higher Education, a study of *On Practice* and *On Contradiction* was carried out by the teachers of the institutions of higher education in Peking from April to July. Over 6,500 people including the teachers of all institutions of higher education (China People's University excluded) in the municipality, and part of their staff took part in the study. The teachers were enthusiastic throughout the study. Most of them made earnest study of the documents."

The writer also remembers reading while in prison, in a recent issue of the "people's China," a report of a nation wide campaign on teaching dialectic materialism in China, as well as another report of teachers of a Peking middle school describing how they taught dialectic materialism to their pupils in and out of class.

When one realizes that Red China is setting up enough primary schools to—I will not say educate—but to indoctrinate all the children of China, one begins to visualize the spiritual catastrophe which these children face.

The faith of 1,000,000 Christian children, and the opportunity of 160,000,000 children to know, love, and serve Christ is doomed!

With this doom will follow the virtual extinction of Christianity in China!

This is not the cry of an alarmist who sees specters.

Christianity has been planted in China before and has been destroyed. It can happen again, and the communists are working for the destruc-

tion of the present-day Christianity in China.

In the seventh century A.D. — or to be more exact in 635 A.D. — Nestorianism, the religion of an early heretical and schismatic Christian group, was introduced into China. It spread into many cities, but was destroyed in the end of the fourteenth century with the fall of the Yuan dynasty.

Catholicism was first introduced into China by the Franciscan missionary, John of Montecorvino, in 1294. It flourished for about a hundred years, until the end of the fourteenth century when, with Nestorianism, it was completely destroyed.

All that remains of these first two introductions of Christianity into China are a monument in Sian, Shansi, a few tombstones, and some written historical accounts. Otherwise they have completely vanished.

The present church of China dates back to 1552 when St. Francis Xavier landed on Shan Ch'uan Island off the coast of Kuantung, to begin the preaching of the gospel in China.

For four hundred years the Catholic Church has made great efforts to establish and develop the church in China.

Since 1807 the Protestants also have worked untiringly to spread the gospel in this country.

Now the work of 400 years, the fruit of the sweat of confessors and the blood of martyrs, the fruit of the prayers and sacrifices of the Christians of the world for China, is threatened.

It is threatened because the communists of China are determined to debar the 160,000,000 children of China from the Infant Christ, their Savior!



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## Boys' & Girls' CORNER

### YOUTH RESCUES THREE NEGRO BOYS

**MEMPHIS, TENN.:** Johnny Roe, 18-year-old Memphis State College freshman, sits with the three small Negro brothers whom he rescued from their burning farm home near Memphis. Home for the holidays, Roe noticed what he first thought was a grass fire in the distance, checked, and found the Sanders house on fire. Before the walls and roof collapsed, Roe risked his life twice. On the first trip he brought out Gerald, 5, (left) and the baby (right). The second time in he found Jimmy, 3, huddled in a closet.

Hello, boys and girls!

This is A. Corne greeting you for the month of February and welcoming you back to your Corner.

I wonder how well you are keeping your January resolutions (if you made any!). I really hope that you haven't broken more than half of them!

I wonder how many of you made a resolution to write in and tell me how much you like the Corner. If I were you, I'd write a nice neat letter today, and hope that many other boys and girls did the same, so that I'll have a chance to print some of them.

February is full of the birthdays of

great men. There's George Washington's on the 22nd; and Abraham Lincoln's on the 12th. Thomas Edison, the inventor, was born on the 11th, and Henry Wadsworth Longfellow, the poet, on the 27th. The calendar even mentions "Buffalo Bill", William F. Cody, whose birthday comes on Feb. 26th. These are all great men, and they inspire us to become great, too.

Did you ever hear the following lines from one of Longfellow's poems?

**"Lives of great men all remind us  
We can make our loves sublime,  
And departing leave behind us  
Footprints on the sands of time."**

There is another group of great men and women who could well serve

as heroes for us. We celebrate days for them in February, too. They are St. Ignatius (Feb. 1); St. Titus, a friend of St. Paul (Feb. 6); St. Scholastica, the sister of St. Benedict (Feb. 10); St. Peter, the first Pope (Feb. 22—one of his feast days); St. Matthias, one of our Lord's Apostles, (Feb. 24); St. Gabriel of our Lady of Sorrows (Feb. 28; and many others.

If we imitated this last group we would become great men and women for ever. That's what all the Saints are. That's what all the souls in heaven are. Great—for ever and ever.

#### *Vocation Verse Contest*

Remember the story I told you last month about Father I.M. Smiley and his sixth grade catechism class? Remember the VOCATION VERSES that were made up by the children in the story? One little girl said:

**"I want, I want to be a nurse;  
To keep the sick from getting worse."**

And a boy made his up like this:

**"If I can learn my best to bake,  
I'll get my full of chocolate cake!"**

Now I want as many boys and girls as possible to join the VOCATION VERSE CONTEST. Just write two lines that rhyme. Consider well what you might want to be, and put it in a little verse. Put it in an envelope with your name and address and send to A. CORNE, St. Augustine's Seminary, Bay Saint Louis, Mississippi. The best three Vocation Verses will receive a prize sent by A. Corne himself.

#### *Catholic Press Month*

You know, boys and girls, February is the month when we try to promote as much good reading as possible. Especially the reading of Catholic books and magazines. Such reading will help our Catholic character to grow, as well as our knowledge of our Holy Faith. But, it's a sad thing, that



**Beverly Gerald Simpson  
Lake Charles, La.**

some Catholic boys and girls hardly ever (perhaps never) pick up a piece of thoughtful Catholic reading material. They'll read comic books by the dozen. They'll read and trade their love story books back and forth. But if a magazine doesn't have lots of glaringly colored pictures, they'll hardly touch it. Catholic books are just plain uninteresting to them. The lives of Saints or holy people do not rate with them as much as the doings of some movie star or comic book hero.

When I thought about them last month, I shook my head sadly, and an "acorn" dropped. Here it is:

**Tell me what you read  
And I will take a look;  
Then, tell me what you are  
Just from your type of book.  
By A. CORNE**

During this month of February, try to interest yourself in some good Catholic reading. Take a pamphlet from the rack in your parish Church. Follow





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a series of articles in your diocesan newspaper that comes to you weekly. If the paper has a youth page, get interested in it. It will be for your benefit.

And above all, try to interest other boys and girls in the wonderful things you read about in the Catholic books and magazines.

So there are three important things I want to see you do this month, — write in and tell me how you are, and how much you like the Corner;—join the VOCATION VERSE CONTEST; and — finally, do some good reading in Catholic books, magazines, and pamphlets. Oh, yes! there is one more thing that will make me very happy. I want you to pray for all missionaries, that God may give them the grace to carry on in their difficult work. Pray that God may inspire boys and girls

to follow them in their glorious vocation of helping to save souls. Or, to put it in an "acorn":

**Pray for the Priests and Brothers  
And fervent Sisters, too;  
That God send many others  
To help in all they do.**

Until next month, goodbye, and God bless all of you.

A. CORNE

Abraham Lincoln once condemned for its tediousness a Greek history book, whereupon a diplomat took him to task.

"The author of that history, Mr. President," he said, "is one of the profoundest scholars of the age. Indeed, it may be doubted whether any man of our generation has dove more deeply in the sacred fountain of learning."

"Yes, or come up drier," said Lincoln.

—From Lincoln Talks

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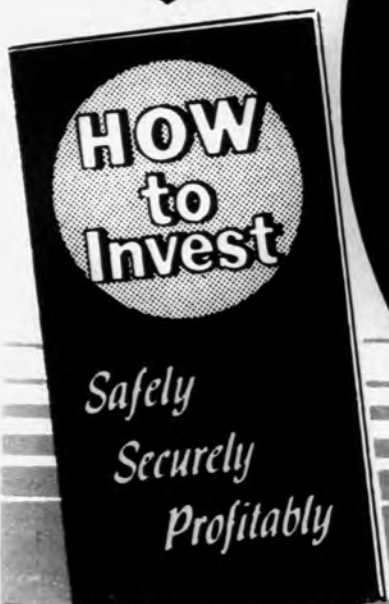
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# Remember The HOME & FOREIGN Missions by Enrolling in The Society for the PROPAGATION of the FAITH

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Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

To  
St. Augustine's  
MESSENGER  
Bay St. Louis,  
Miss.

The  
MAGAZINE  
with a  
MESSAGE

# ST. AUGUSTINE'S Messenger

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Very Rev. Robert E. Pung, S.V.D., Editor  
Rev. Hubert B. Singleton, S.V.D., Associate Editor

## Our Cover

A little more than a year ago, the Sacred Heart Wayside Shrine on the Seminary campus facing U. S. Highway 90 was dedicated amid pomp and splendor by His Eminence, Thomas Cardinal Tien, S.V.D., Archbishop of Peiping and Primate of China. Since that time, the shrine has become a place of pilgrimage and a stopping-off point for motorists on the much-travelled Highway 90. Many stop to pray and refresh themselves before continuing their journey. Many who do not stop, whisper a prayer, while passing, to the Sacred Heart. May He with outstretched arms continue to gather to His Sacred Heart and His protection those who pass on Life's Highway. May He bless their homes and their lives and their toils and bring them at last to be with Him for eternity.

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Offering is \$1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

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**PERPETUAL** membership links a living or deceased person forever to the mission work of the Church. The offering is \$40 for each individual (payable at once or within a year).

**FAMILY PERPETUAL** membership at \$100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.



**CUT OUT & MAIL**

Dear Father:

Enclosed is my offering of \$\_\_\_\_\_ as my \_\_\_\_\_ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

To  
**St. Augustine's**  
**MESSENGER**  
Bay St. Louis,  
Miss.



GN

*The*  
MAGAZINE  
*with a*  
MESSAGE

# ST. AUGUSTINE'S Messenger

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Rev. Hubert B. Singleton, S.V.D., Associate Editor

## Our Cover

A little more than a year ago, the Sacred Heart Wayside Shrine on the Seminary campus facing U. S. Highway 90 was dedicated amid pomp and splendor by His Eminence, Thomas Cardinal Tien, S.V.D., Archbishop of Peiping and Primate of China. Since that time, the shrine has become a place of pilgrimage and a stopping-off point for motorists on the much-travelled Highway 90. Many stop to pray and refresh themselves before continuing their journey. Many who do not stop, whisper a prayer, while passing, to the Sacred Heart. May He with outstretched arms continue to gather to His Sacred Heart and His protection those who pass on Life's Highway. May He bless their homes and their lives and their toils and bring them at last to be with Him for eternity.

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MEMBER OF THE CATHOLIC PRESS ASSOCIATION

# ..... Editorial

Once a boy was able to become a priest only through the encouragement and financial help of his "big sister." After his ordination, she wrote:

*"What a consolation it is to me to have helped Bob! I've been going to his Mass these last few mornings and every time he raises the consecrated Host, I can hardly believe he's my brother. That man standing there, so terribly alone, before all the people has performed an act that even the Angels can't do. And when I think that every time a penitent kneels at his feet to become again the friend of God, I have in some way helped to raise that priestly hand in absolution, I rejoice with just pride. Whether he be at the baptismal font or at the bedside of a dying man, I have had something to do with his being there. I am praying now that God will call one of my own boys to the priesthood. But I don't know how He will ever do that without giving them—a big sister!"*

Many young boys and girls are graduating next month. Some of them will certainly approach their parents and timidly utter those words which should fill every mother and father with parental pride: "I would like to be a nun, Dad." or "I would like to become a priest, Mom." or little Henry may say: "I want to be a missionary Brother." What an unforgettable day that day should be in every family. Parents should realize that in giving their child to God as priest, Brother or Sister, they are bestowing a "priceless gift." It is a "loan" on which God pays generous parents a magnificent interest: greater happiness in this life and salvation in the next. Moreover, they share in the merit of all their son's or daughter's good works, and in the eternal gratitude of countless souls who will benefit by those good works.



Little wonder then that a mother, on the occasion of her son's ordination, could write:

*"With me bless the Lord again and again, Who has this day bestowed upon me the privilege of having a priest for a son. . . . It seems to me that only the Mother of God could know a greater. . . . Is it too great an exaggeration to say that when one wishes to taste the sweets of Paradise, one has only to fathom the joy in a mother's breast who sees her son for the first time stand at the altar of the Lord and hears him pronounce the words of consecration which bring down from heaven to earth, under the form of bread and wine, the King thereof?"*



Such touching words from the mother of a priest can only express in part the real bliss and happiness that fill a mother's heart on such a rare occasion as ordination day. It is certainly the most unforgettable day in a mother's life. And yet, vocation directors will tell you that the greatest obstacles in the path of youngsters are the objections of parents. They will object: *"Boys and girls are too young to know their own minds. It is just a passing impulse of the moment. Let them wait until they finish high school and taste a little of 'life' before they shut themselves up in convents or seminaries."* Thus, parents will encourage delay—at the same time cherishing the secret hope that their child will change its mind about becoming a priest, Brother or Sister. Average parents know from experience that many good resolutions are lost through delay in carrying through an intention. Your boy or girl may want to be a priest, Brother or Sister! Fine! If you have their welfare at heart, why subject them to the danger of delay! They may persevere in their intentions. However, chances are—they won't.



Why all this opposition on the part of those who should feel proud of the privilege of having a priest or religious in the family? Simple . . . they have forgotten one of their first duties as parents and Christians—daily prayer for priestly and religious vocations. A problem—yet a problem that will be solved, if all will but follow the advice of our Holy Father, Pope Pius XII: *"Every Christian mother and father whatever their social status, must pray to God to make them worthy to have at least one of their children called to His service. Finally, all Christians must deem it their duty to encourage and aid those who feel called to the priesthood and religious life."*





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# A PRICELESS GIFT

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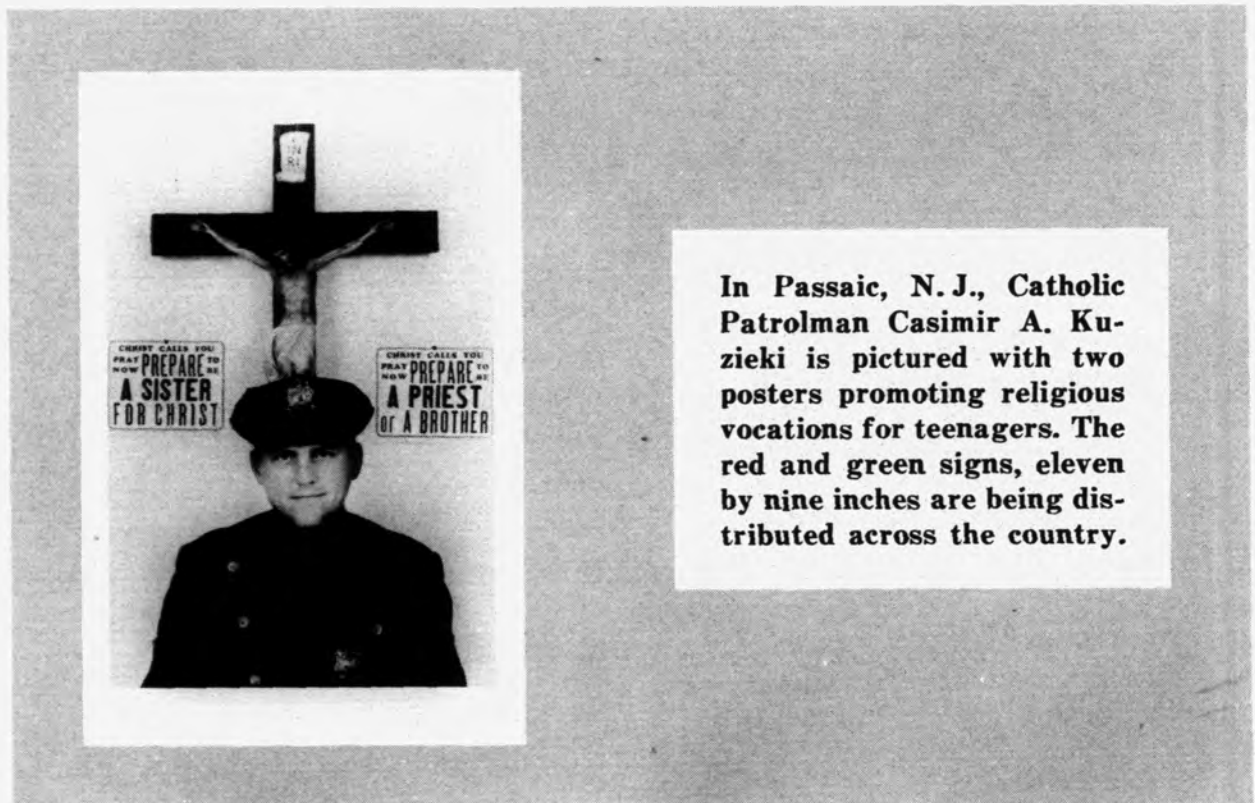
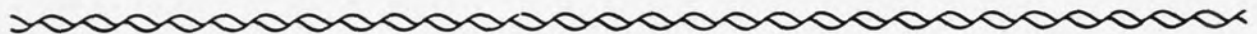
# *Come Follow Me*

Come, Follow Me  
Have you known sorrow—hard to bear?  
Come, follow Me.  
You'll find much solace, love and care;  
Come, follow Me.

Have you been wronged day after day?  
Have you grown weary, lost your way?  
Then listen child, to you I say:  
Come, follow Me.

For I will give you needed strength  
To help you bear your strife.  
Come, Follow Me, for I am He—  
The Way, the Truth, the Life!

By GLORIA ROSATO



In Passaic, N.J., Catholic Patrolman Casimir A. Kuzieki is pictured with two posters promoting religious vocations for teenagers. The red and green signs, eleven by nine inches are being distributed across the country.



# NEW NEGRO BISHOPS

## BISHOP PAUL ETOGA, D.D.

Serving as Director of Catholic Youth activities in the Diocese of Yaoundé, Cameroons, Africa, is Monsignor Paul Etoga, first native Bishop of that country. He is also Auxiliary Bishop of the Diocese.

Bishop Etoga was born in 1911, baptized as a boy of thirteen years, and ordained in 1939. He studied at the Seminary in Yaoundé, which is staffed by Benedictine Fathers from Engelberg.

The total population of Yaoundé is 500,000 of whom some 283,000 are Catholics. The missions are staffed by 70 Holy Ghost Fathers (C.S.Sp.) and 44 African priests.

Bishop Etoga's consecration took place on November 30, 1955.



## BISHOP THOMAS MONGO, D.D.

The Most Rev. Thomas Mongo, D.D., a native of the Cameroons, Africa, was consecrated Bishop on February 24, 1956. He will serve as Auxiliary to the Bishop of Doula.

Born in 1914, the new Bishop entered the Church as a boy. At the age of fifteen he began his studies for the Holy Priesthood in the local seminary and was ordained fourteen years later.

Father Mongo distinguished himself by his missionary zeal both in the "bush" missions as well as in the cathedral parish of Doula.

The appointment of Father Mongo came just after he had received permission from his Bishop to enter a Cistercian monastery after a five years' wait.

The Bishop's mother, also a convert, received the Diocesan Medal Award for her pious Catholic activities.

The Diocese of Doula, Cameroons, has 165,000 Catholics in a general population of 245,000.

Bishop Mongo is the "newest" of the 15 Bishops of African descent throughout the world. (Generous readers wishing to help this new Bishop may write to: The Most Rev. Thomas Mongo, D.D., Auxiliary Bishop of Doula, Cameroons, Africa.)



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# Seminary News....

## *Sketch of St. Augustine's History, Continued*

St. Augustine's Seminary opened in Greenville, Miss. in 1920 with but two applicants. Through that first year other applicants kept coming at irregular intervals, so that at the end of the year the number of prospects had reached fourteen. They were the first recruits to answer the call to form a Negro priesthood in the United States. The beginning at Greenville in the Delta Country was understandably rough. Lodgings were poor. The students slept in an attic. Food was poor. It is stated by members who were among the original student body that the KKK brought opposition to bear on the young institution, though this is denied by a source which at the time was less intimately connected with the new seminary than were its students. It is affirmed that there were threats and plans to put a violent end to the school at Greenville which under the name of Sacred Heart College hoped to train Negroes for the Catholic priesthood.

After the course of a few decades it is likely that accounts of spiteful opposition to the venture may or may not now be exaggerated. But one idea persists; if indeed all the whites of the Delta Country did not oppose the new seminary all the time, some of them did oppose it too much of the time. Partly for that reason, partly because the Delta Country of north Mississippi was not productive of vocations to the religious life the Divine Word Missionaries decided to move

the young institution away from Greenville.

In 1923 Bay Saint Louis became the new home of the seminary. Bay Saint Louis is at the extreme southern edge of Mississippi, where the state touches the Gulf of Mexico. It lies in a more Catholic atmosphere than does Greenville for the entire Gulf coastal area from New Orleans to Mobile has a fair percentage of Catholics in the population. In the transition the seminary changed its name from Sacred Heart College to St. Augustine's. The Supreme Pontiff Pius XI sent his Apostolic Blessing.

\* \* \*

The year is 1934. Four young Negroes are kneeling before an altar. Behind them are years of study. High school and college at St. Augustine's, Novitiate at East Troy, Wis., Philosophy and Theology again at St. Augustine's. Now the years have melted into oblivion as they kneel for the solemn moment of ordination. "Thou art a priest forever according to the order of Melchisedech" and the country has the beginning of its Negro clergy.

Year after year since 1934 an average of almost fifty colored youth have heard the call of Christ. They have come to St. Augustine's from all parts of the country, from Central America and the West Indies.

When the Divine Word Missionaries founded St. Augustine's Seminary they realized they were founding an institution which was to have not

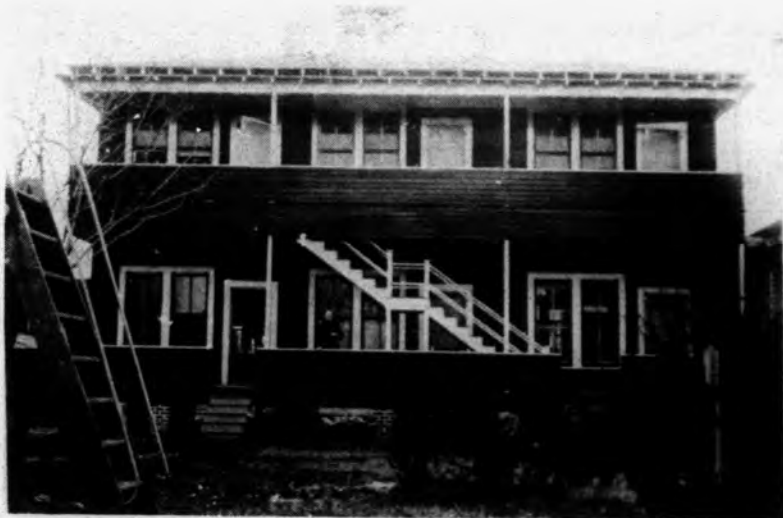
a future only but a mission! The mission was to make of its students full fledged priests and religious and so demonstrate to the country the possibility of a Negro clergy and Brotherhood. Whereas before 1933 only 11 Negro priests had been ordained in the U.S., by 1955 more than 60 Negro priests were ordained. Forty three of these received all or part of their training at St. Augustine's. Quite sig-

nificant too of the colored youth's acceptability for the service of God now is their presence in many of the nation's seminary. With its mission accomplished St. Augustine's has gone off record as an institution training only Negro priests and religious. Its student body is now integrated. Of the five priests in its latest group to be ordained, four are white and one colored.



The first American seminary to adopt the policy of admitting qualified Negro candidates for the priestly training was Sacred Heart College founded at Greenville, Miss., by the Divine Word Missionaries in 1920. It was the forerunner of today's St. Augustine's Seminary at Bay St. Louis, Miss.

Father Matthew Christman (center) is pictured with members of the early faculty at Bay St. Louis. Father Christman was the moving spirit in St. Augustine's beginning.



The seminary at Greenville housed on its first floor the kitchen (left), dining room (center) and classroom (right). On the second floor were classrooms and two of the priests' private rooms.



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# Saint Therese and Self-denial Through Love

FRATER EDWIN GEERS, S.V.D.

Self-denial is a disposition of the soul, not to live for one's own pleasure in anything, but solely to give pleasure to God. It is too often that we have a wrong attitude towards self-denial. When we hear the word mentioned, our thoughts unconsciously turn to the time of Lent and all the privations we then impose upon ourselves. We think of it as something external, as some external mortification as giving up candy or movies or smoking. We make it a kind of pitiless constraint upon our normal way of living.

Primarily, self-denial is something interior, something spiritual and in no

way synonymous with external mortification or privation. It is simply the disposition of the soul to live for itself in nothing, to put self on the side, and to live for God.

We have St. Therese of the Child Jesus to teach us just how to practice this self-denial. Hers was wholly interior, the not doing something, repressing of a natural eagerness, of a too vehement desire, of over-curiosity, of a feeling of antipathy, of feelings of complacency or gratification. She called them "little sacrifices." Outwardly they were hardly perceptible, because they were an interior turning away from self and a turning to God.

"I do not want any little sacrifices to escape me." But she tells us very plainly that at first, self-denial cost her dearly and was very hard. "My face betrayed the struggle." Then she followed the impulse of love and, "little by little self-denial became easy to me. For one grace received, Jesus granted me many others." After that came the firm resolution "to miss no opportunity of making little sacrifices." These opportunities she soon found at every moment, and in every detail of her daily life. They were small and often insignificant, but she offered them constantly, at every instant, and in one continual stream. That is why she became a saint. One's only true greatness in God's eyes consists in doing little things with a great love.

Her little sacrifices, of which she missed no opportunity, were but the spontaneous fruit of her watchful desire to love. Her heart enlarged, her soul expanded, and there was joy—the joy of giving, of turning away from oneself.

Now let us look at some of her



**Thérèse Martin**—This picture was taken on April 18, 1888, the day before her entrance into the Carmel of Lisieux at the age of 15 years and 3 months.

little sacrifices. "I make my mortifications consist in breaking my will, in curbing a quick answer, in doing little services to those about me without calling any attention to them, and a number of other things of that kind." We could say that her chief means was silence. She had suffered intensely from the cold, and her delicate stomach rebelled at the coarse food of the Carmel. Yet she kept silent. So great was her desire to have just a word with her dear sister, Pauline, that she had to hurry past her cell and hold on to the bannister to keep from turning back. The effort she made to refrain from telling a Sister, who was ever fidgeting with her rosary, to keep quiet, bathed her in perspiration every day. When she was given a shower of dirty wash-water in the laundry, her first impulse was to show her displeasure and tell the Sister to be more careful; yet she kept silent. Once on being falsely accused for making a noise, she was "burning to defend herself," and had to run away to keep from doing so. Often when she found her books, paint brushes, etc., in disorder, she had "to hold herself with both hands to keep from telling the offender about the offence." Yet she kept silent, and did so in everything. She had learned it from Mary, and like her, loved to keep all things in her heart.

She seemed too, to live beyond time, and never showed any interest in news or talk unless charity or the rule made it a duty to do so. She took no notice of groups and passed by without stopping, her eyes cast down, and with that religious bearing that marked her out from others.

It didn't make any difference to her what food she ate, and the kitchen Sisters took advantage of her. Sometimes she was given a stale bit of omelette left over from an earlier meal, for it was soon realized that she would never complain. For the same reason, when eggs were dear, she was not given one. She was

supposed to share a little pitcher of cider with her neighbor at the table, when from time to time they got cider. It held barely enough for two, so Therese never touched it. Nor on those days did she drink any water, lest her abstention from cider should be noticed. She was often given a knife or spoon with a sticky handle, but she never gave the slightest sign of repugnance.

Oil lamps were used in the Carmel. Throughout her life there, Therese had one in her cell of which the simple mechanism had gone wrong, so that its wick had to be pulled up and pushed down with a pin.

At the first sound of the bell, she would stop writing, even if she was in the middle of a word. She never wiped her face when it was covered with sweat, unless it was absolutely necessary, and then did it in a way so as not to attract anyone's attention to the discomfort that she felt. While sitting, she refrained from crossing

(Continued on Page 95)



The last picture taken of St. Therese. Taken by her own sister June 7, 1897. The Little Flower wanted to send it to a missionary friend. She died Sept. 30, 1897.



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**Thérèse Martin**—This picture was taken on April 18, 1888, the day before her entrance into the Carmel of Lisieux at the age of 15 years and 3 months.

little sacrifices. "I make my mortifications consist in breaking my will, in curbing a quick answer, in doing little services to those about me without calling any attention to them, and a number of other things of that kind." We could say that her chief means was silence. She had suffered intensely from the cold, and her delicate stomach rebelled at the coarse food of the Carmel. Yet she kept silent. So great was her desire to have just a word with her dear sister, Pauline, that she had to hurry past her cell and hold on to the bannister to keep from turning back. The effort she made to refrain from telling a Sister, who was ever fidgeting with her rosary, to keep quiet, bathed her in perspiration every day. When she was given a shower of dirty wash-water in the laundry, her first impulse was to show her displeasure and tell the Sister to be more careful; yet she kept silent. Once on being falsely accused for making a noise, she was "burning to defend herself," and had to run away to keep from doing so. Often when she found her books, paint brushes, etc., in disorder, she had "to hold herself with both hands to keep from telling the offender about the offence." Yet she kept silent, and did so in everything. She had learned it from Mary, and like her, loved to keep all things in her heart.

She seemed too, to live beyond time, and never showed any interest in news or talk unless charity or the rule made it a duty to do so. She took no notice of groups and passed by without stopping, her eyes cast down, and with that religious bearing that marked her out from others.

It didn't make any difference to her what food she ate, and the kitchen Sisters took advantage of her. Sometimes she was given a stale bit of omelette left over from an earlier meal, for it was soon realized that she would never complain. For the same reason, when eggs were dear, she was not given one. She was

supposed to share a little pitcher of cider with her neighbor at the table, when from time to time they got cider. It held barely enough for two, so Therese never touched it. Nor on those days did she drink any water, lest her abstention from cider should be noticed. She was often given a knife or spoon with a sticky handle, but she never gave the slightest sign of repugnance.

Oil lamps were used in the Carmel. Throughout her life there, Therese had one in her cell of which the simple mechanism had gone wrong, so that its wick had to be pulled up and pushed down with a pin.

At the first sound of the bell, she would stop writing, even if she was in the middle of a word. She never wiped her face when it was covered with sweat, unless it was absolutely necessary, and then did it in a way so as not to attract anyone's attention to the discomfort that she felt. While sitting, she refrained from crossing

(Continued on Page 95)



The last picture taken of St. Therese. Taken by her own sister June 7, 1897. The Little Flower wanted to send it to a missionary friend. She died Sept. 30, 1897.



Replica in miniature of the Sacred Heart Wayside Shrine which overlooks U.S. 90 at St. Augustine's Seminary, home of the MESSENGER.

# Announcing:

OUR

## MONTHLY NOVENA

TO THE

## SACRED HEART



*Next Novena*  
*March 29 to April 6*

For the benefactors and friends of the DIVINE WORD MISSIONARIES of the Southern Province.

- ★ Novena ends on the First Friday of each month.
- ★ Daily during the Novena a Mass will be said by the Very Rev. Robert E. Pung, S.V.D., Provincial, for your petitions.
- ★ Daily from January to December, your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.
- ★ Send your petition and offering before the first day of the Novena.

Date .....

Dear Father Pung:

Enclosed is my offering of \$..... towards the work of the Divine Word Missionaries in the HOME MISSIONS among the Mexicans, Japanese and Colored of the Southern Province. Please remember my petitions in your Sacred Heart Novena and I will offer my prayers and sacrifices for your Missionaries.

Name .....

Address .....

City ..... Zone ..... State .....

My Petition .....



# *Catholic Bishops' Relief Fund*

1956 APPEAL

*Auspices*

ADMINISTRATIVE BOARD  
NATIONAL CATHOLIC WELFARE CONFERENCE

Most Rev. Francis P. Keough  
*Archbishop of Baltimore, Chairman*

Most Rev. John F. O'Hara  
*Archbishop of Philadelphia, Treasurer*

Most Rev. Joseph E. Ritter  
*Archbishop of St. Louis, Secretary*

*Headquarters:*

350 Fifth Avenue, New York 1, N.Y.  
Telephone: Wisconsin 7-8585



January 27, 1956

Rev. Robert E. Pung  
St. Augustine's Messenger  
Bay St. Louis  
Mississippi

Dear Father Pung:

The 1956 Appeal of the Bishops' Fund marks the attainment of a significant and dramatic milestone—a decade of outstanding and devoted work and achievement by all associated with the Appeal.

The Tenth Anniversary of the Bishops' Appeal is one in which you, your associates and readers share also, for much of the fine results have been realized through your cooperation.

The ten years have been important years but there are even more important years ahead. We have highlighted these ten years in the enclosed suggested "box," which we feel is of interest to you and your subscribers. Your support in past appeals has been most helpful as has your interpretation of needs and problems overseas during the course of the years.

May we call on you again to perform a real act of charity by including this announcement of the 1956 Annual Appeal of the American Bishops for overseas aid in your publication this year.

We all extend our grateful appreciation.

Very sincerely yours

(Rt. Rev. Msgr.) Edward E. Swanstrom  
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Reprint



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Macao, a Portuguese colony bordering Red China, recalls on this stamp one of the greatest missionaries, if not the greatest missionary, that ever lived—St. Francis Xavier. The great Apostle died forsaken by all, save one native who could not even speak to him. He died on the Island of Sancian, just off the mainland of China. China was the goal of his life,

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**T**HE last three days of Holy Week are called the Sacred Triduum. They comprise the Institution of the Holy Eucharist, the events of the Crucifixion and the Saturday of mourning during which time the holy Body of Our Lord rested in the Sepulchre. This year the Church will celebrate these three holiest days of the year with the Faithful in attendance at the services, since their time of celebration will correspond more nearly to the time of the events historically. (Formerly the Mass of Holy Thursday, the Service of the Presanctified on Good Friday, and the Holy Saturday Service were celebrated in the morning. Many of the people had to work on those days and so in many instances the services resplendent with beauty and meaning were conducted in the presence of vacant pews. Beginning this year, however, the Holy Thursday service will take place in the evening; the Mass of the Presanctified, Friday afternoon; and the Holy Saturday Services at midnight or a little before). Let all the Faithful breathe a prayer of thanksgiving for the Holy Father's wisdom in making it possible for them to participate in the commemoration of these greatest events in mankind's Redemption. The MESSENGER'S pictorial review for March reveals scenes of the celebration of the Sacred Triduum at St. Augustine's Seminary.

Good Friday before the empty Tabernacle



Preparing the 'Pieta' for Good Friday Devotions



# um at St. Augustine's



Checking rubrics in sacristy before Vigil Service



Easter Vigil: Renewal of Baptismal Promises



Chanting of the Prophecies before the Paschal Candle



Preparing Seminars' private chapel for Easter

Solemn Mass of the Easter Vigil



Easter Procession:

'Where, O Death, is thy sting  
Where, O Death, is thy victory!'





## INTENTIONAL SECOND EXPOSURE

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# The Southern Catholic Collegian's Voice

Desegregation of the schools is the biggest social issue in the South. Even before the Supreme Court spoke in May, 1954, the problems and prospects of removing the color line had been a major topic of controversy. Twenty years have passed since the first Negro entered the University of Maryland School of Law by court order. We do *not* expect that the completion of the job of school integration will take another twenty years, even though some Southern educators and politicians assert that it will never happen.

Since we are the ones to be desegregated, we are much more concerned about this issue than the whites who are doing most of the talking. We want it now, and we want to say why.

As college students we are interested in racial desegregation not only in the whole Catholic education system from top to bottom, but in all aspects of Catholic life.

Down here many people are asking: where should educational integration start? This question is out of date because integration has already started. Northern schools have generally abandoned the color line. In the South most of the white State universities have given up the struggle to prevent Negroes from attending. Mississippi, Georgia and South Carolina are still holding out.



The Southern Catholic educational system is not directly governed by state laws on segregation. Some voluntary integration has taken place on the college level, but as far as we know, little if any has occurred in Catholic high schools and grammar schools. When we first organized our Collegiate Interracial Commission in the spring of 1948 there was not a single Negro in the white Catholic colleges of the South. Now there are so many that we have lost count. But there are still many reluctant educators and many hold-outs, even though the general principle of equal admission is conceded on the Catholic college level.

It seems late in the day to answer the question why Negroes want integration, but this has to be answered because there are still whites who claim that we Negroes are "more happy by ourselves." There are also some older Negroes who are satisfied with the *status quo*, who find adjustment difficult, who feel that we had "better not disturb things too much."

The fact is that no one, let alone the Negro, is happy in situations of forced segregation. We are told that the good Christian must be long-suffering; but why should Negroes be expected to suffer longer than other Christians?

Another fact is that integrated schools give better education. We have some excellent Negro schools, but by and large they are inferior to white schools. There is no such thing as "separate but equal" even among the Catholic schools. Let's face it: our Negro schools are overcrowded; the buildings and equipment are often not up to date; the training of many of our teachers is inadequate. Even if the schools were physically equal, the Negroes are kept apart because they are considered inferior.



Another fact is that we are downright embarrassed when our non-Catholic brethren say: "Your Church keeps preaching that it's open to everybody. How come you separate the whites and the coloreds?" Only a person who has heard this innumerable times can realize how difficult it is to answer. Actually, at the present time, there is no plausible answer. The best reason for being integrated is because we are Catholics.

The Mystical Body of Christ unites people of different cultures and different nationalities. We Negro Catholics share the same culture, the same nationality, the same religion with other Catholic Americans. When we have all these things in common, we see no reason for separation on a racial basis. We are Catholics first, and Negroes only second.

One result of educational integration in the South will be to bring more Catholic Negroes into Catholic colleges. Except for Xavier University of Louisiana, most Negro colleges in the South have been affiliated with

various Protestant denominations. We do not know what the "danger to the faith" has been in this situation. The least we can say is that it is better for Catholics to attend Catholic colleges than either Protestant or State Colleges.

We Negro college students know all about segregation on the lower school levels. We have been through these schools. We are glad that we had the advantage of Catholic teaching in them, but we feel that we would have had a broader education, a more Catholic education, if these schools had not been racially segregated.

Everybody is asking: what is going to happen when the elementary schools are racially integrated. The answer lies in places like Nashville, Washington, and Saint Louis, where the Catholic school system has removed segregation. But we ask, what is going to happen in those places where the public schools become integrated and the Catholic schools remain segregated? The removal of segregation is now the law for the public school system and all the devices of Southern politicians and educators cannot delay it much longer. Must Catholic Negro parents choose between the integrated public schools and the segregated Catholic schools?

\*A digest of the article "We Don't Take Negroes Here" in the *Catholic World*, Jan. 1956. Jointly authored by members of SERINCO.

## ACORNS by A. Corne

### WHERE IT COUNTS

The old philosopher, Socrates,  
Had little time before he died,  
Yet spoke such startling words as these:  
"Gods, make me beautiful inside!"

### INSTRUCTION

Learn this, and your heart will ever  
Its performance guide aright:  
"Blessing shines like stars forever;  
Curses die out overnight!"



## BOOKS for the Missions

The St. Peter Claver Mission Club needs books and magazines that can be sent to our Missions . . . text-books, literary works, religious books, dictionaries and Catholic magazines such as *Sign*, *Catholic Digest*, etc.

These books and magazines will be sent to our Missions in the Southland and in India, the Philippines, New Guinea, Indonesia and Japan. Should someone wish to help defray the cost of shipping these books to the Missions, the donation would be highly appreciated.

Please send all articles to:

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Everybody is asking: what is going to happen when the elementary schools are racially integrated. The answer lies in places like Nashville, Washington, and Saint Louis, where the Catholic school system has removed segregation. But we ask, what is going to happen in those places where the public schools become integrated and the Catholic schools remain segregated? The removal of segregation is now the law for the public school system and all the devices of Southern politicians and educators cannot delay it much longer. Must Catholic Negro parents choose between the integrated public schools and the segregated Catholic schools?

\*A digest of the article "We Don't Take Negroes Here" in the **Catholic World**, Jan. 1956. Jointly authored by members of SERINCO.

## ACORNS by A. Corne

### WHERE IT COUNTS

The old philosopher, Socrates,  
Had little time before he died,  
Yet spoke such startling words as these:  
"Gods, make me beautiful inside!"

### INSTRUCTION

Learn this, and your heart will ever  
Its performance guide aright:  
"Blessing shines like stars forever;  
Curses die out overnight!"



## BOOKS for the Missions

The St. Peter Claver Mission Club needs books and magazines that can be sent to our Missions . . . text-books, literary works, religious books, dictionaries and Catholic magazines such as **Sign**, **Catholic Digest**, etc.

These books and magazines will be sent to our Missions in the Southland and in India, the Philippines, New Guinea, Indonesia and Japan. Should someone wish to help defray the cost of shipping these books to the Missions, the donation would be highly appreciated.

Please send all articles to:

St. Peter Claver Mission Club  
Mission Book Department  
St. Augustine's Seminary  
Bay St. Louis, Miss.



# The SIGMA ALPHA SIGMA

SHOULD OLD ACQUAINTANCE BE FORGOT!

## Club

### *National President Recognizes New Orleans Chapter*

962 Adams St.  
Mobile, Ala.  
Jan. 14, 1956

Sigma Alpha Sigma Association  
New Orleans Chapter  
New Orleans, La.

Dear Brothers:

It is with greatest pleasure that I write this letter to inform you of your being recognized officially as a Chapter of the Sigma Alpha Sigma Alumni Association. You are to be commended for the spirit in which you have worked in reaching your objectives, i.e., the organizing of your Chapter.

To the New Orleans Chapter goes the distinction of being the first chapter recognized by the National Office. I have met with you and know of the

tremendous interest you have in the Alumni movement and the wonder co-operation you have extended the representatives of the National Office who visited your city.

The Sigma Alpha Sigma Association was founded on the highest plane of Catholic and moral principle. We are confident that your Chapter will continually conduct itself in a manner that will reflect credit on the Chapter, the National Office, the Seminary and the Catholic Church.

Again, congratulations to you and best wishes from the National Officers and the officials of St. Augustine's Seminary.

Fraternally in Christ,  
(signed) Samuel W. Buford  
President,  
Sigma Alpha Sigma Assn.



**Mr. Samuel Buford of Mobile, Ala.,  
National President of the Sigma Alpha  
Sigma Alumni Association.**



**Mr. Armand Devezin, President of the  
New Orleans Chapter, Sigma Alpha Sig-  
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# Along the Divine Word Mission Trail!!!



## LETTERS RECEIVED ABOUT THE JESUIT BEND INCIDENT (Continued)

(Editor's Note: In January we published excerpts from letters received by Father Gerald Lewis, S.V.D., after he was prevented from saying Mass at St. Cecilia's Church, Jesuit Bend, La., because of his being colored. We are happy to publish more excerpts from other letters which reflect the **genuine** Catholic spirit in regard to race. Names are given only where the writers do not object, at least, implicitly, to this procedure.)

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"I don't know how to say what I feel except that when I read the paper last night, I was ashamed to be one of the human race. I just cannot understand how a Catholic can be close to God and yet so very far away from Him. I sincerely pity them. I am in high school, and am a member of St. \_\_\_\_\_ Parish. I know, Father, that we would gladly welcome you or any other priest, regardless of his race . . . ." —L.F., Denver, Colo.

"I know you have forgiven those who have recently offended you, but nevertheless we want you to know that we are remembering you in our prayers."

—Mr. R.J.F. (father), Mrs. R.J.F., (mother), Miss D.F., (daughter), Philadelphia, Pa.

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"It is with deep regret that I learned through our secular and Catholic press about the reception that you received. Although I am white, I have some very dear colored friends. Even in churches in Hollywood we sit side by side and don't give it a second thought . . ."

—"A Young Catholic Lady",  
Los Angeles, Calif.

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"I wish to express sentiments of deep sorrow and regret for the un-Christian and un-Catholic conduct displayed by members of St. Cecilia's Mission at Jesuit Bend, La., to a priest of God. Father,

The new "Baltes Memorial Auditorium" at St. Mary's Parish, Vicksburg, Mississippi, nears completion. Inset, Father Lawrence Dudink, S.V.D., Divine Word Missionary, who has been making herculean efforts in recent months to erect the gym. St. Mary's Parish is the Divine Word Missionaries' oldest establishment in the South where they work mainly among the Colored people. This is its Golden Anniversary year. The gym is the pastor's present to his parish.



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—Bay St. Louis, Miss.

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—Francis M. Hammond, United States Information Agency, Wash., D.C.

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" . . . God grant you the grace of perseverance that you may always be steadfast in your duties to Christ—I ask the same for my son who is a priest—white?—yes, but God grant that some time in this metropolis of Chicago, if ever he is assigned to a Parish where there are people of our Faith with a skin of a darker color, he may be accepted as an Apostle of Christ . . . Who knows how white are our own souls? . . . Pray for me and your own mother that we may be worthy to be the mothers of priests."

—Mrs. G.I.S., Chicago, Ill.

## HELP COMPLETE A BURSE

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then it will be applied to another, and another, generation after generation. Won't you please help us to complete a Burse? Won't you help the dream-bubbles of Youth to reach the sky of the priesthood?

## INCOMPLETE BURSES

Blessed Martin de Porres No. 6	\$ 58.74
St. Joseph	2,431.50
Holy Ghost	1,058.70
St. Matthias	861.50
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Our Lady of Sorrows	867.00
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SEND YOUR DONATION TO:

**REV. FATHER RECTOR**

ST. AUGUSTINE'S SEMINARY

BAY ST. LOUIS, MISSISSIPPI

Dear Father,  
Please accept \$ \_\_\_\_\_ as a contribution  
towards Burse of \_\_\_\_\_  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

# STATIONS OF THE CROSS



## DONORS OF STATIONS

1st Station	.....
By ? ?	
2nd Station	.....
By ? ?	
3rd Station	..... \$200
By A.F.	
4th Station	..... \$200
By L.P.	
5th Station	..... \$100
By G.R.W.	
6th Station	..... \$ 16
By L.V., B.W., B.J.C.	
7th Station	..... \$200
By V.S.	
8th Station	..... \$142
By G.R.W.; B.W.; A.K.; H.M.; N. and H.S.; P.Q.; M.P.; M.S.	
9th Station	..... \$200
By A.R.	
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12th Station	..... \$200
By M.A.H.	
13th Station	..... \$200
By P.D.	
14th Station	..... \$200
By P.R.E.	



IN THE WOODS at St. Augustine's Seminary, Stations of the Cross are being placed near our Sacred Heart Wayside Shrine—for seminary members, for visitors, for passers-by. Will you help erect one of the 14 Stations? A Station can be completely erected for two hundred dollars (\$200). Send your donation or request for more information to:

Stations of Cross Shrine  
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Bay St. Louis, Mississippi

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Address .....

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# THE HOLY SEPULCHRE

*Come, see the place where the Lord  
was laid. (Mt. 28, 6)*

by FATHER LAWRENCE FRIEDEL, S.V.D.

The high point of a pilgrimage to the Holy Land is the visit, nay the repeated visit, to the Holy Sepulchre. For hardly anybody who has travelled to Jerusalem is satisfied with one visit to the tomb of our Saviour.

The tomb is in a church, the Church of the Holy Sepulchre, which contains no less than 22 chapels! some of them underground, others on a level with the Sepulchre, and one somewhat larger and more elevated so that it is on the same elevation as Golgatha or Calvary, where Jesus was crucified.

Up in this latter chapel are the tenth, eleventh and thirteenth stations of the famous Way of the Cross at Jerusalem.

The church is rightly called that of the Holy Sepulchre because in it the tomb of Jesus occupies a central position, the place of honor. It is right under the high dome of the church. The tomb or Sepulchre of our Saviour, strange as it may sound, is a little church within a church, because it is actually an entirely enclosed chapel with a roof of its own. It is a complete, though quite small, church placed in the middle of the bigger one which is therefore called Church of the Holy Sepulchre.

This little chapel, which is the tomb of our Lord, has a distinctive feature: It has definitely kept the character of a tomb. Now while the skull shaped "hill" of Golgatha is hard to recognize because of the many decorations, stairs and walls that have been put up on the site, the Holy Sepulchre is still very much a real and genuine tomb, resembling other tombs of the time of Christ.

These tombs are made to be entered. The entrance, indeed, may be so low that a person has to stoop to get in. But inside he can stand up comfortably as in a living room. The tombs are hewn out of rock. Family tombs have niches or shelves within on all the walls except that where the entrance has been placed. Into these niches the corpses of the deceased were shoved after being properly prepared for burial. The entrance to the vault would then be closed by rolling up against it a stone which fitted snugly enough to block all passage. The body would then be left to decompose. I have seen one tomb in Jerusalem with the round stone still





in place before the entrance where it had been rolled to keep out strangers and animals.

The tomb of Jesus was also hewn out of rock. It was a tomb designed to hold no more than one body. "Joseph (of Arimathea) taking the body, wrapped it in a clean linen cloth, and laid it in his new tomb, which he had hewn out in the rock. Then he rolled a great stone to the entrance of the tomb, and departed." (Mt. 27, 59-60)

Notice the accompanying picture. You see on it two entrances, a high one, as high as a door in our houses, and farther inside a smaller one, so low that you have to stoop when passing through it. This smaller entrance leads into the tomb proper.

Before the outer entrance there are giant candlesticks of various sizes right and left. Immediately above the entrance vigil lights hang. Further up, near the roof of the chapel are more lights that burn perpetually.

On entering into the tomb proper through the smaller entrance you find a marble plaque on your right which reads, This is the very "place where the Lord was laid." It is hardly more than two feet above the floor. There is just enough room within the small vault for three persons to move about. Pious pilgrims bend over the marble slab where the Lord was laid to kiss it and to place religious objects on its surface. The marble slab takes up about the same amount of room as a single bed would when tightly shoved into a corner and it is elevated to about the same size as a bed's surface. In the tomb proper there are also lights hanging overhead. The walls are decorated in the vault, especially that wall which you face when you look at the grave. On it is engraven a beautiful picture of the Risen Saviour.

The tomb of Jesus, is of course, an empty tomb. I have looked into many empty tombs in the Holy Land and other biblical lands. Even if the bodies had never been removed from them,

all the tombs would have appeared empty anyhow because in the course of centuries the process of decay progresses so far that the body's dust cannot be distinguished from the surrounding dust deposited by the air and the soil. They are or seem empty because of the truth: "Thou art dust, and into dust thou shalt return." (Genesis 3, 19) But the tomb of Jesus is empty because on the third day He arose from the dead. The great miracle of the Resurrection of Jesus took place here at this tomb. Other tombs remind you of death. But this Sepulchre brings before your mind a vivid realization of the glorious Resurrection of Jesus, and of your own through Him. "He is not here, for He has risen even as He said. Come, see the place where the Lord was laid."



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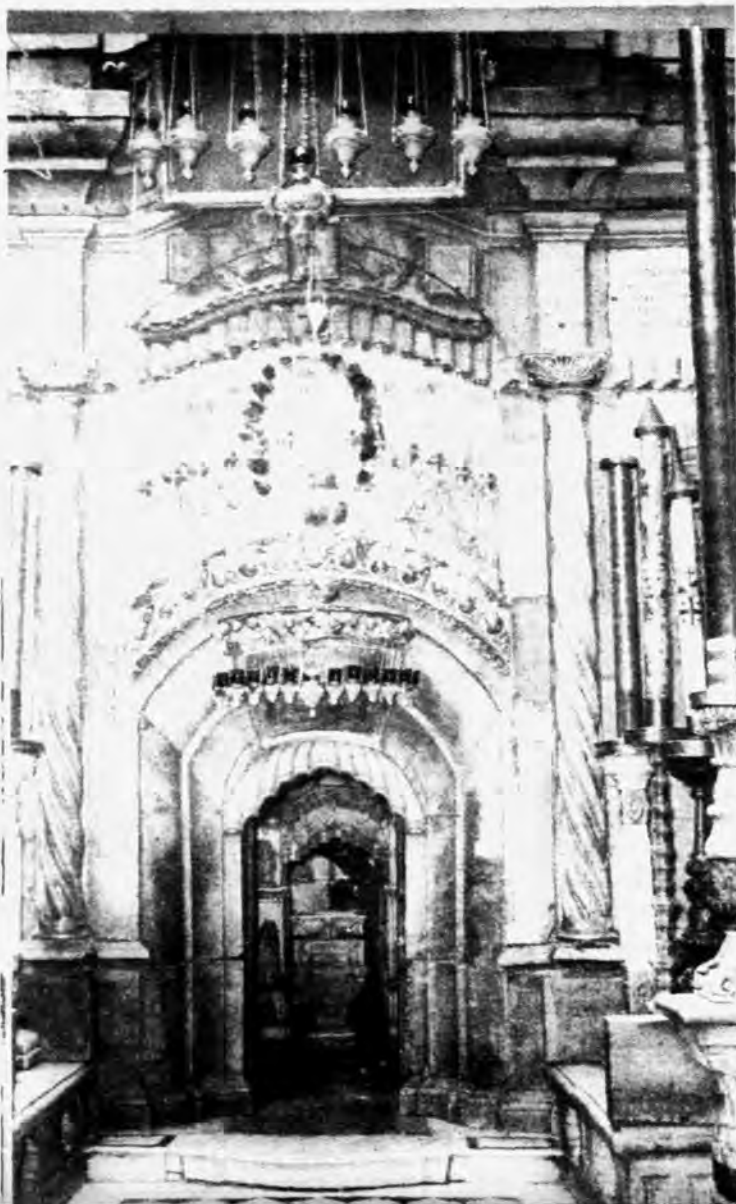
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# Current News!

## Reason for Shame and Reason for Pride

Catholics in the United States—in fact, Catholics everywhere—who accept and practice the full teachings of their Church must stand in amazement, and in shame, at the actions of certain Catholics in the Archdiocese of New Orleans who recently refused to accept a Negro priest who had come to them to offer Mass.

But Catholics everywhere will take comfort and justifiable pride at the prompt and stern action taken by Archbishop Joseph F. Rummel of New Orleans against those who refused to accept a priest sent to them, solely because he was a Negro. As a Catholic, and as the chief shepherd of the Archdiocese of New Orleans, there was no other step possible for Archbishop Rummel. Racism is a sin, and no Catholic can subscribe to it; no Bishop can tolerate it in the official ministry of the Catholic Church. True Catholics will sincerely applaud the firm stand taken by the Archbishop, and the promptness with which it was taken.

Catholics everywhere will also applaud the quick notice taken of the incident by Osservatore Romano, the Vatican news-



Sgt. James Closson, of Everett, Mass., has a warm hug for Pvt. Lessie Smith, of Cleveland, Ohio, after a harrowing parachute jump recently. On a training jump Closson's chute failed to open, but Smith grabbed the shroud lines as the other fell past him and held on, floating Closson down safely. (United Press)



Archbishop Henry J. O'Brien of Hartford, Conn., accepts from Msgr. Edward E. Swanstrom of New York, Executive Director of Catholic Relief Services, a \$25,000 gift for New England flood victims. The gift comes from Spanish Catholics. John D. Lodge, U. S. ambassador to Spain conveyed the donation and sympathy of the Spanish people. (RNS)

paper, in a front-page editorial. No true Catholic can have anything but praise for the editorial which stated that the action of parishioners at St. Cecilia's Mission Church in Jesuit Bend, La., in preventing the Negro priest from celebrating Mass "cannot but strike every Catholic with sad bewilderment."

True Catholics will also approve the comment that the Archbishop's action was both "prompt and admirable" and that it "stirs every Catholic heart with Christian pride."

American Catholics have been leaders in the fight against racial discrimination. They have been leaders in the difficult but necessary program of integration of Negroes and whites in the nation's schools. It is totally regrettable that a small group of Catholics should have taken such a completely un-Catholic attitude toward a priest who came to minister to them with the self-same powers of the priesthood as possessed by priests of any other race.

We are ashamed at their action; we commend them to the prayers of our readers. But we are extremely proud that their Archbishop should have enunciated the real Catholic teaching—and with unmistakable clarity. The incident should be a lesson to others who think they can square race bigotry with the Catholic Faith. It just cannot be done. To Almighty God, and to the Catholic Church, there is only one race — the human race!



Frank J. Sheed, Catholic publisher of England, was made an Honorary Doctor of Theology by the Sacred Congregation of Seminaries and University Studies in Rome. It was believed to be the first time that a Roman Congregation has awarded a Doctorate of Theology to a layman. (RNS)

Auxiliary Bishop Philip J. Jurlong of New York is shown (second from right) after his consecration by Francis Cardinal Spellman (second, left). Co-consecrators were: Bishop Bryan J. McEntagart, Rector of Catholic University of America (left) and Auxiliary Bishop Joseph F. Flannelly of New York, administrator of St. Patrick's Cathedral. (RNS)



# Current News!

## Reason for Shame and Reason for Pride

Catholics in the United States—in fact, Catholics everywhere—who accept and practice the full teachings of their Church must stand in amazement, and in shame, at the actions of certain Catholics in the Archdiocese of New Orleans who recently refused to accept a Negro priest who had come to them to offer Mass.

But Catholics everywhere will take comfort and justifiable pride at the prompt and stern action taken by Archbishop Joseph F. Rummel of New Orleans against those who refused to accept a priest sent to them, solely because he was a Negro. As a Catholic, and as the chief shepherd of the Archdiocese of New Orleans, there was no other step possible for Archbishop Rummel. Racism is a sin, and no Catholic can subscribe to it; no Bishop can tolerate it in the official ministry of the Catholic Church. True Catholics will sincerely applaud the firm stand taken by the Archbishop, and the promptness with which it was taken.

Catholics everywhere will also applaud the quick notice taken of the incident by *Osservatore Romano*, the Vatican news-



Sgt. James Closson, of Everett, Mass., has a warm hug for Pvt. Lessie Smith, of Cleveland, Ohio, after a harrowing parachute jump recently. On a training jump Closson's chute failed to open, but Smith grabbed the shroud lines as the other fell past him and held on, floating Closson down safely. (United Press)



Archbishop Henry J. O'Brien of Hartford, Conn., accepts from Msgr. Edward E. Swanstrom of New York, Executive Director of Catholic Relief Services, a \$25,000 gift for New England flood victims. The gift comes from Spanish Catholics. John D. Lodge, U. S. ambassador to Spain conveyed the donation and sympathy of the Spanish people. (RNS)



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## Boys' & Girls' CORNER

Dear boys and girls,

Well! Here I am again, A. Corne, welcoming you to "The Corner".

**I hope you're feeling well today  
And happy, too, I wish to say;  
May no sad feelings, or forlorn,  
Disturb your hearts today.**

**A. Corne.**

March is the month of St. Joseph. His feast day is on the nineteenth. We can never honor him enough for the grace God gave him as the foster father of Jesus Christ and the husband of the Blessed Virgin Mary. You boys and girls should turn often to St. Joseph and ask his help.

Do you know what was admirable about him? It was this,—he always did perfectly just what God wanted him to do. Read the Gospels and you'll find that whenever God told St. Joseph to do anything, the Saint did it immediately. He was obedient, and with his power before God, he can

help us to be obedient. He was hard-working, and his example inspires us to make the most of our time and of our talents.

Say the Litany of St. Joseph as often as you can during this month, that he might help you to be obedient and industrious as he was.

### A. CORNE'S MAIL BOX

Well, what do you know?—I got some mail. Yep! Real live letters from real live boys and girls! Here they are for you to read and enjoy:

Dear A. Corne,

My name is Jackie. I like our new Children's Corner because I like pomes. (*Jackie got the "e" in the wrong place. He meant to write "poems".—A. Corne*) I read all your pomes first then I read the rest. I am nine years old. Please, put my name in the Children's Corner.

Jackie Lastrappe  
New Orleans, La.

Jackie, I think you wrote a pleasant letter. I am very glad that you like the poems. I'll try to write many others for you to enjoy.

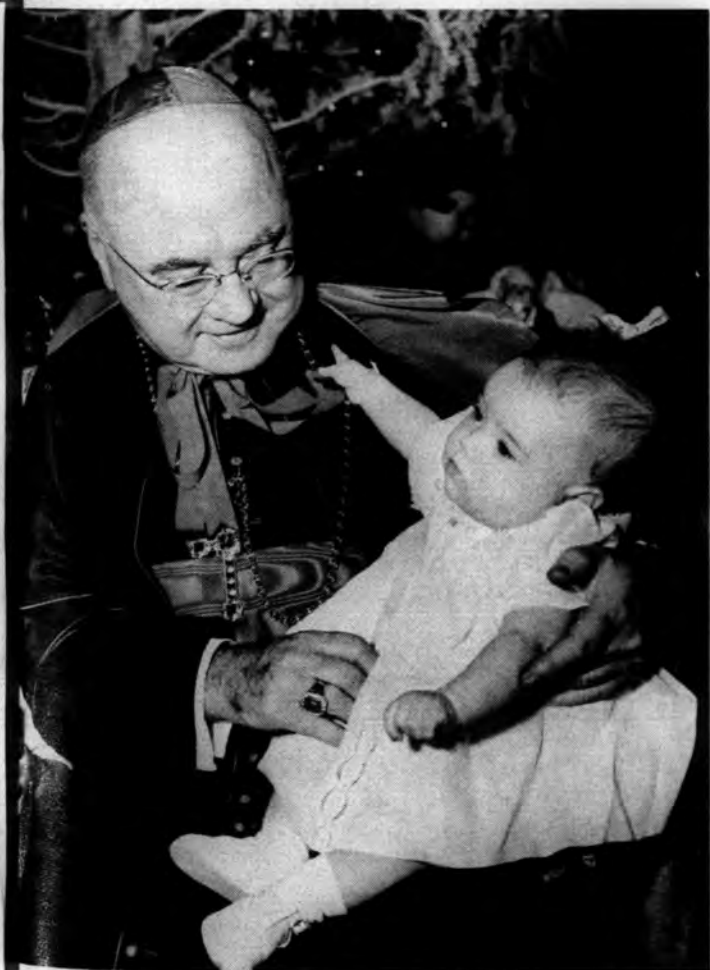
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Dear A. Corne:

I am eleven years old and my name is Shirley Foote. I am in the 6th grade. I am going to join the Children's Corner for you. Please, enter my Vocation Verse in the Contest. (*See below.*) I have two brothers and four sisters who go to school but not the two little ones, Verna and Tommy. I would like to win a prize very much. God bless you and all the boys at the Seminary.

Shirley Foote  
Chicago, Ill.

Shirley, it made me very happy to hear all about you. Your Vocation Verse won one of the prizes as you can see later. If you have any friends



who like contests, get them to read our Corner, too.

SO?

Father I. M. Smiley had just spoken to his fifth graders on honesty. As he shut his catechism, he said:

"Remember, now, children, you must never copy your homework from another child. Copying is cheating, and cheating is dishonest. I don't want any boy or girl in my class to be dishonest. Now let's see if you understand what I have said. Tommy, would it be all right for you to copy your homework from your sister, Betty?"

Little Tommy stood up and said emphatically, "No, Father!"

"Very good," said Father Smiley, nodding his head with satisfaction. "And why not?"

"Because" the little boy explained, "her answers are always wrong!"





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The three first prize winners are Thomas Jamieson, Albert Lanaux, and Shirley Foote. Each of them has been sent a bright new badge to wear. The badges were blessed before they were sent. And here are their prize-winning Vocation Verses:

**To be a farmer is my goal,  
That's how I'll really save my soul.**

**Thomas Jamieson  
Liberty, Texas**

**I want to be a holy Priest  
And help the greatest and the least.**

**Albert Lanaux  
Opelousas, La.**

**When everything is said and done,  
I think I'd like to be a nun.**

**Shirley Foote  
Chicago, Ill.**

Boys and girls, I'm really tickled pink over these nifty Vocation Verses. I think they are very good and deserving of the prize I sent to them. I'm happy to read that Thomas wants to be a farmer and thus save his soul, that Albert wants to be a Priest and help everybody, that Shirley wants to be a nun. If these three could do so well, maybe some others could win prizes, too. Why don't you try it. And get your brothers and sisters and friends to try it. In that way we'll really have a Boys' and Girls' Corner that's jumping with life.

Honorable mention goes to Nolan Lesseur of New Orleans, La., Mae Delle Edwards of Mobile, Ala., Marie Allen of Chicago, Ill., and Bobby Ann Bell of Washington, D.C. I want to thank them all and invite them to write again.

And how about YOU? The Vocation Verse Contest is still on, and I want as many as possible to join it. It's easy. Think of what you want to be and fit it into a little 2-line verse, and send it to me.



It's time to sign off. I have had a wonderful time talking to you this month. Now, a final message—a plea for the missions:

**When you're not playing games or at  
the show,  
Or entertaining some one that you  
know  
At parties, or observing television,  
Then pray for every single colored  
mission.**

Goodbye until next month. God bless all of you.

**A. CORNE**

**St. Augustine's Seminary  
Bay Saint Louis, Miss.**



## Saint Therese and Self-denial Through Love

(continued)

her feet to be more comfortable. In the chapel, she never leaned back on the bench. In her cell, she pulled her little stool away from the wall. When she worked in the laundry in the summer, she chose the warmest and most airless place in the room. In the winter one found her working in the cold water. Often she would purposely go places where she knew that she would be asked to do some tireless little service.

In all these little sacrifices, we find Therese with a smile on her lips, joyful, cheerful and gay. "As I never seek myself," she said, "I am the happiest person in the world."

When she was dying, Mother Prior-ess asked her, "What is the little way that you wish to teach?"

"Mother," Therese replied, "it is the Way of Spiritual Childhood. I want to teach others the means I have always found so completely successful, to let them know that the only thing to do on earth is to offer Our Lord the flowers of little sacrifices."

Saint Therese's asceticism demands the constant practice of these little sacrifices, offered through love. No one has shown more clearly, nor in a more encouraging way how love makes everything pleasant and easy, especially self-denial.

### FOUR YEARS *in a* RED HELL



This is the gripping story of Father Rigney, Divine Word Missionary who spent four years in a Communist prison in China. It is not another run-of-the-mill account of torture and atrocity. They are there, but much more also.

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Father Rigney will autograph the first 1,000 books ordered from him.

256 pages — Price: \$3.00

Order direct from  
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TECHNY, ILLINOIS

Publication Date: March 15, 1956

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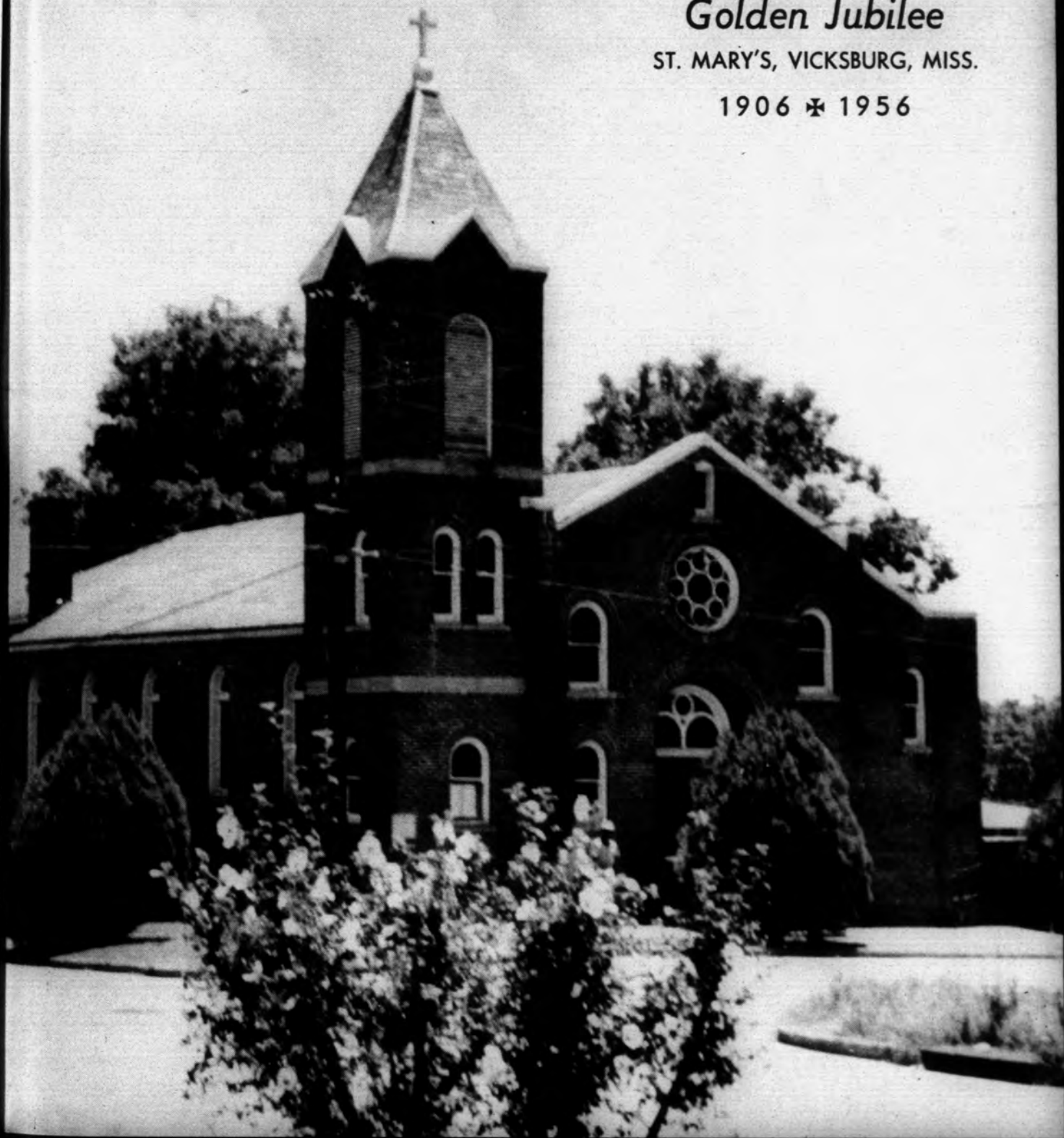
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*Golden Jubilee*

ST. MARY'S, VICKSBURG, MISS.

1906 ✠ 1956



APRIL, 1956

ST. AUGUSTINE'S

**Messenger**

To assure a CHRISTIAN Greeting  
*Send*

*Religious*  
**EASTER**  
**....CARDS**

**ORDER OUR BOX OF**

- ◆ 12 artistic cards in beautiful colors
- ◆ 12 delightfully different designs
- ◆ 12 envelopes to match
- ◆ \$1.00 a box



**Cut the following card along the dotted line; sign it; drop it in an envelope and mail to**

**ST. AUGUSTINE'S SEMINARY**  
**Bay St. Louis, Mississippi**

Dear Father,

Please, send me \_\_\_\_\_ box (es) of your Religious Easter Cards which  
sell at \$1.00 a box. I am enclosing \$ \_\_\_\_\_. Thank you.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



## *Dedication . . .*

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This issue of the Divine Word Missionaries' magazine, St. Augustine's Messenger, is dedicated to their oldest parish in Mississippi. St. Mary's Parish at Vicksburg celebrates its Golden Jubilee this month. In the succeeding pages the Messenger portrays the story of St. Mary's, a chapter in the history of the Catholic Church among the American Negroes. May the blessings of God remain always with the parish.



*The*  
MAGAZINE  
*with a*  
MESSAGE

# ST. AUGUSTINE'S Messenger

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Editor

Rev. Hubert B. Singleton, S.V.D.  
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St. Mary's Parish in Vicksburg, Mississippi celebrates its GOLDEN JUBILEE. In this issue the MESSENGER suspends its regular features for the privilege of devoting its pages to a review of the 50 years history of the Divine Word Missionaries' oldest Mississippi parish.

ST. AUGUSTINE'S MESSENGER. Published monthly except July and August. Entered at Post Office, Bay St. Louis, Miss., as Second-Class Matter under Act of March 3, 1879, additional entry, Lowell, Mass. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (Legal title) Society of the Divine Word, Bay St. Louis, Mississippi. Rates: \$2 a year; \$5 for three years; \$50 for life.

MEMBER OF THE CATHOLIC PRESS ASSOCIATION

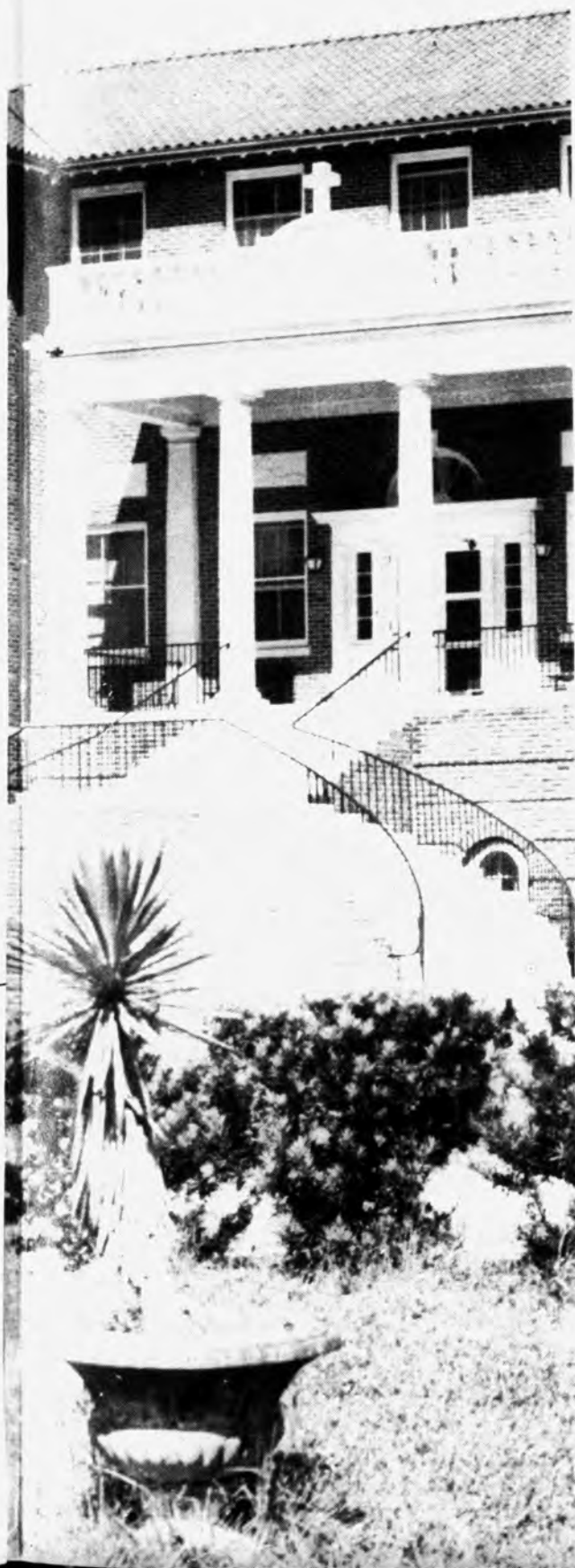
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His Excellency, Richard O. Gerow, S.T.D., Bishop of Natchez, and spiritual father of the Divine Word Missionaries' oldest Mississippi parish, St. Mary's, Vicksburg.

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BISHOP'S RESIDENCE  
237 EAST AMITE STREET  
JACKSON, MISSISSIPPI

April 15, 1956

To the Clergy, Religious, and Laity  
St. Mary's Parish  
Vicksburg, Mississippi

My Dearly Beloved:

I am happy to send you greetings on the occasion of the Golden Jubilee  
of your Parish.

It is good for us to go back in spirit fifty years and in our mind's eye  
see the modest beginning from which has developed the fine Parish  
which you have today.

About 1905 the little group who were to form the first congregation of  
St. Mary's petitioned Bishop Heslin that they might have their own Parish  
and school. As a result the Fathers of the Divine Word were invited to  
come for this purpose and they came. The first Mass was said in a rented  
cottage on February 2, 1906. Soon the land on which your church and  
school now stand was purchased and in September of the same year a  
little school was opened by the Missionary Sisters, Servants of the Holy  
Ghost.

Since that time you can see for yourself the growth which has taken place.

During the fifty years of the parish life many saints have been sent to  
Heaven, and many more holy souls today give honor to God by the sanctity  
of their lives. May God bless St. Mary's, its Priests, its Sisters, and  
its people, and may it continue to carry on and grow in that same way in  
which it has carried on and grown in the past.

Assuring you of a fervent remembrance in my prayers, I am

Sincerely yours in Christ,

+ R. O. Gerow

Most Reverend R. O. Gerow  
Bishop of Natchez

## INTENTIONAL SECOND EXPOSURE



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Most Reverend R. O. Gerow  
Bishop of Natchez

Reverend and dear Father Dudink:

In the name of all our Divine Word Missionaries of the Southern Province, it is my unique pleasure to extend to you, Father Howard, the Holy Ghost Missionary Sisters and to the entire Parish of St. Mary's our heartfelt and prayerful congratulations on this the Golden Jubilee of St. Mary's.

At the same time, we are deeply grateful to Almighty God and Our Lady, Patroness of St. Mary's Parish, for such a great measure of success and blessing during the past fifty years.

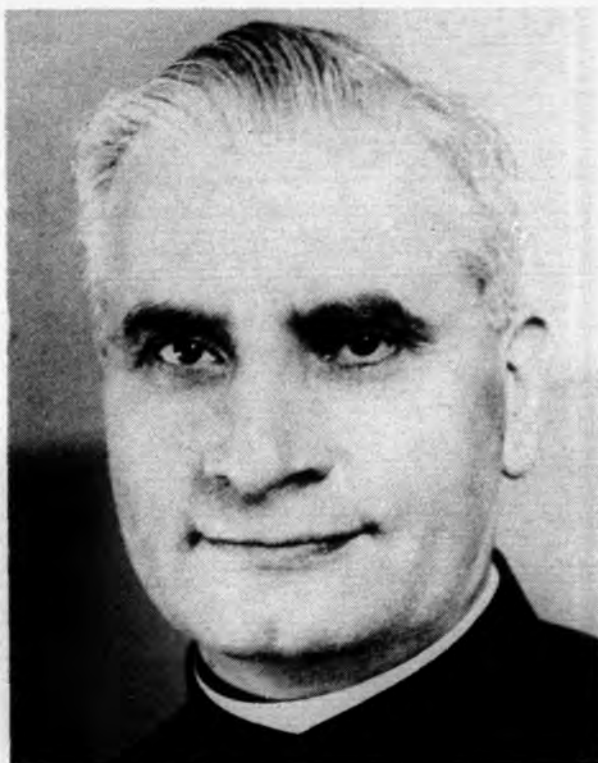
We pay tribute to the Bishops of the Diocese of Natchez, under whose patronal solicitude St. Mary's began and was nurtured and is come to its present status. Especially, are we grateful to the present Shepherd of the Diocese of Natchez. His Excellency, the Most Reverend Richard O. Gerow, S.T.D., for his paternal help and interest in St. Mary's.

Finally, we pay tribute to the founding Fathers and former pastors for their foresight and indefatigable labor and zeal in this portion of the Lord's vineyard. We realize too well what were their difficulties and hardships and labors. God bless those who are yet alive and grant to those who have passed on 'a place of refreshment, light and peace'.

May St. Mary's continue to grow and to claim ever more souls for the True Faith. May she send forth even larger numbers of graduates—young men and women imbued with the right principles and morals—to help make a better world in which to live and strive for a place in heaven. God bless St. Mary's. We are justly proud of her accomplishments.

Fraternally yours in the Sacred Heart,

FATHER PUNG, S.V.D.  
(Very Rev.) Robert E. Pung, S.V.D.  
*Provincial*



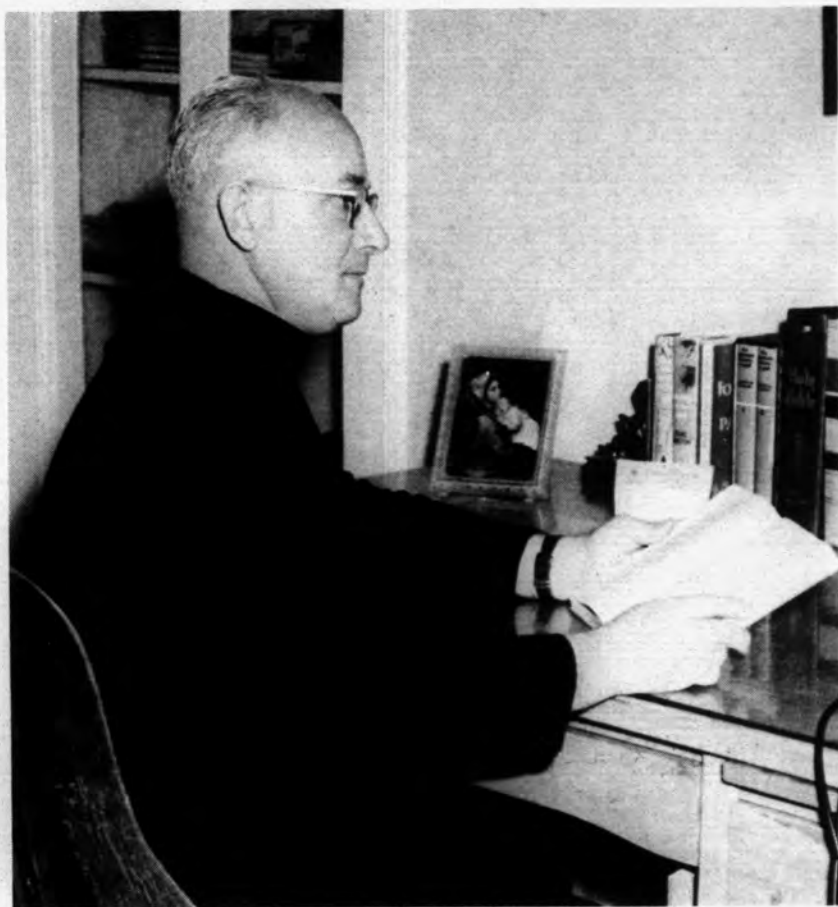
The Very Rev. Aloysius Kappenberg, S.V.D., Superior General, head of the world-wide Divine Word Missionaries. From Rome he sends his blessings to St. Mary's Parish which is in care of his spiritual sons.



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**The Rev.  
Lawrence Dudink, S.V.D.,  
Divine Word Missionary,  
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DEAR PARISHIONERS OF ST. MARY'S:

On the occasion of the golden jubilee of St. Mary's our hearts turn to heaven in gratitude to God for the many blessings that He has bestowed upon our parish. We have been singularly favored with zealous pastors, saintly parishioners, many conversions and an excellent school. Interest in the parish and school, attendance at Mass and devotions, and reception of Holy Communion have always ranked among the highest in the diocese of Natchez for a parish of its size.

May God continue to shower His graces upon St. Mary's in the future, and the Blessed Mother look upon our parish as one of her special ones.

My heartfelt gratitude to all the members of the parish and to the parents of our school children for the excellent cooperation given to me in the past. May it continue in the future.

Sincerely in the Heart of Mary,

FR. LAWRENCE DUDINK, S.V.D.  
*Pastor*



Reverend and dear Father Dudink:

In the name of all our Divine Word Missionaries of the Southern Province, it is my unique pleasure to extend to you, Father Howard, the Holy Ghost Missionary Sisters and to the entire Parish of St. Mary's our heartfelt and prayerful congratulations on this the Golden Jubilee of St. Mary's.

At the same time, we are deeply grateful to Almighty God and Our Lady, Patroness of St. Mary's Parish, for such a great measure of success and blessing during the past fifty years.

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# St. Mary's Mission

BY FATHERS LAWRENCE DUDINK AND VANCE THORNE, S.V.D.

*Divine Word Missionaries*



This is the history of St. Mary's Mission in Vicksburg, Mississippi. The story, like so many that revolve around the Church's concern for the American Negro, is another divine romance of Our Lord's love for souls created after His own image. May the recalling of

**Father Aloysius Heick, S.V.D., Founder and First Pastor of St. Mary's.**



the history of St. Mary's prove to be a source of encouragement and inspiration for the parishioners as well as a bird's eye view of the mission's progress for the many benefactors and friends interested in it.

It was Father Aloysius Heick, S.V.D., one of the pioneer Divine Word Missionaries in Mississippi who was first associated with what is now St. Mary's Parish in Vicksburg. In 1906 he began to do priestly work in Vicksburg. Father Heick was truly a man of God revered by all the colored people with whom he came into contact throughout Mississippi. He began his apostolate among the colored people of Mississippi in Merigold far up in Mississippi's Delta Country. This was just a few years after the turn of the century. At Merigold the good priest ran into more difficulties than even his courageous spirit could face, so like another Paul, he moved on from Merigold in search of a promising field. It was Bishop Heslin of Natchez and Father Heick's own religious superior who suggested to him that he go to Vicksburg if Merigold would not have him.

In January 1906 Father Heick was in Vicksburg. With the generous assistance of Father Mallin, then pastor of Vicksburg's historic old St. Paul's Parish, Father Heick began to care for about forty colored parishioners to be found attending St. Paul's. Father ac-





This early photograph of Divine Word Missionaries then at work in Mississippi includes five of the men who served as pastors of St. Mary's. Front row, seated on left, is Father Aloysius Heick, S.V.D., founder of the parish. Standing at extreme right in the rear is Father John Hoenderop, S.V.D., who succeeded Father Heick in 1908. Seated in front at right is Father John Klaffl, S.V.D., pastor from 1928 to 1929. Standing in front at right is Father John Moenster, S.V.D., pastor of St. Mary's from 1929 to 1930. Standing at left in the rear is Father Francis Baltes, S.V.D., pastor from 1946 to 1955.

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It may be of interest to learn the names of Father Heick's first parishioners. They were: Mr. and Mrs. Bowie and three children; Mr. and Mrs. Thomas Campbell with one child; Mrs. Elizabeth Campbell, a widow; Mr. and Mrs. Joseph Cheeks; Mrs. Lucy Gillum and her children, Carry, Elizabeth and Edward; Miss Melissa Harris; Miss Mary Jackson; Mrs. Norma Comins and her two children; Misses Sally and Susie Lockett; Miss

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The first Holy Mass said at the Holley St. chapel was celebrated on February 2, 1906 and from that day on the mission among Vicksburg's colored people quickly prospered. The congregation began to grow and in just a few months Father Heick was consoled for the disappointment he had suffered at Merigold. He saw that God's blessings arrived so steadily in Vicksburg as to soon demand for the mission a larger and more permanent building than the little frame house on Holley St. He was able to buy some property at Second North and Jackson Streets on the slope of one of Vicksburg's many hills. The cost was \$4,500, a terrific sum for the little mission's congregation to muster in 1906, but the late Mother Katherine Drexel, foundress of the Sisters of the Blessed Sacrament, and other benefactors gave help.

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In September, 1906 the small convent was occupied by four Holy Ghost Missionary Sisters who came to Vicksburg from their convent at Techny, Illinois to conduct St. Mary's School. The school opened with an enrollment of exactly 30 pupils. Sister Bertranda, Sister Sebastiana, Sister Alexia and Sister Maria were the first teachers. Later, Sister Willibalda and Sister Josepha came to St. Mary's.

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Rev. Mother Drexel again contributed part of the cost for the new school building. Father Hoenderop designed and personally supervised the construction of the brick building. It

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**ST. MARY'S PRESENT GRAMMAR SCHOOL BUILDING.** The brick structure erected by Father John Hoenderop in 1908 still stands. Originally it contained a chapel and class rooms. The chapel has long since been converted into more class room space. The building is basically in good shape after 48 years of constant use. In 1955 a remarkable improvement was given to its class rooms by interior renovations at the hands of the present pastor, Father Lawrence Dudink, S.V.D.

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The Divine Word Missionaries sent still another Pastor to the mission in

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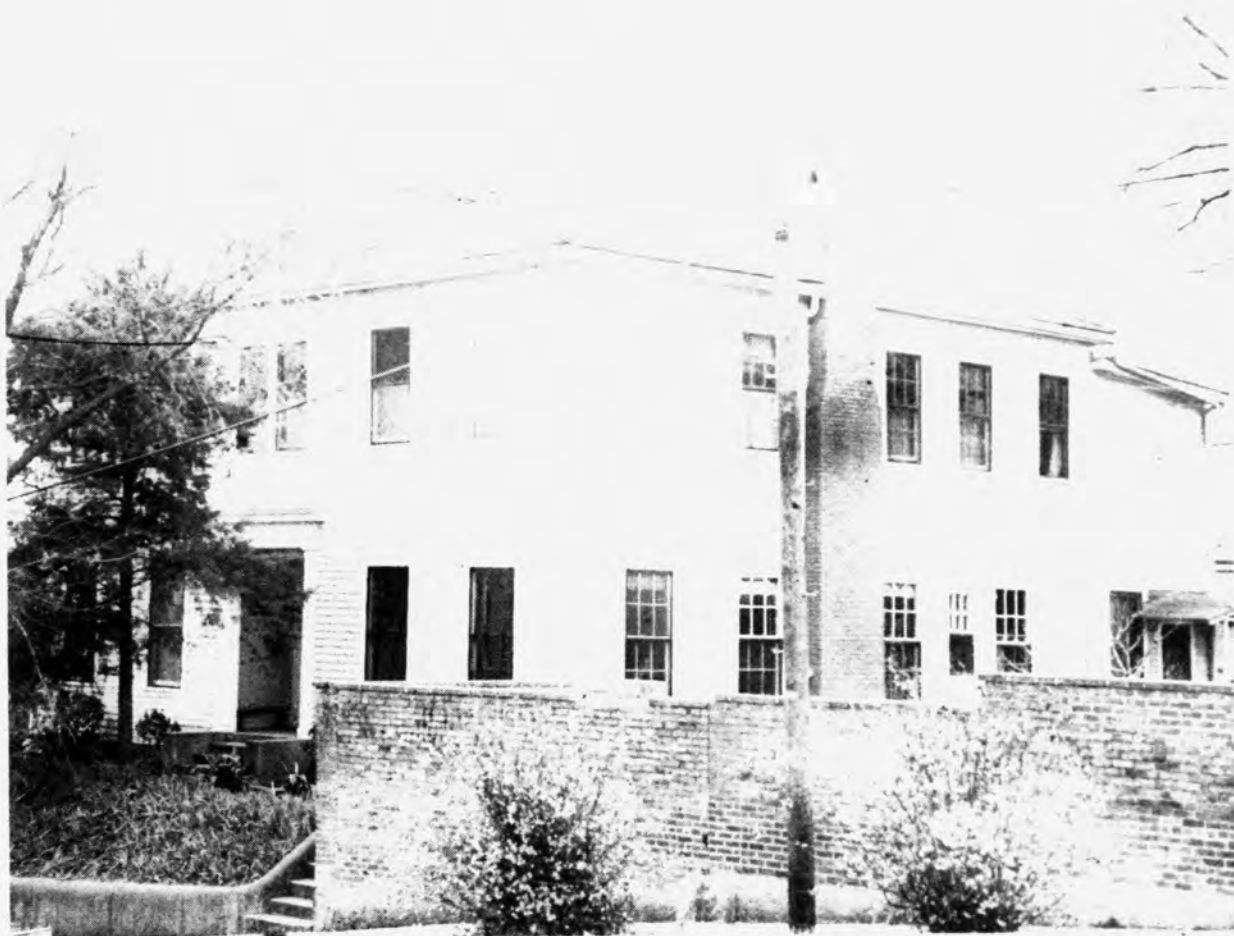


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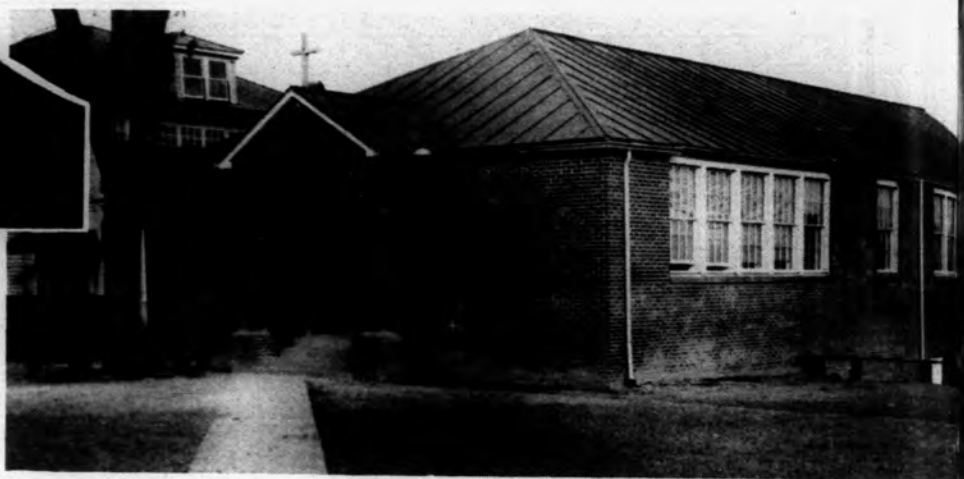
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**Above: Father Robert O'Leary, S.V.D., Assistant Pas-  
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Father Lawrence Dudink, S.V.D. was assistant pastor at St. Mary's when Father Baltes died. He was immediately appointed administrator of the parish and after a few months was named its ninth pastor.

The parish is still growing stronger and gaining momentum in the spirit of

sacrifice and loyalty to God that should characterize a Catholic congregation. This can be recognized in the increased attendance at Holy Mass and devotions, and in the enthusiasm shown for erecting the new Baltes Gymnasium. With Father Dudink's total dedication of himself to the parish's interests, with the parishioners' continued cooperation, the Divine Word Missionaries' oldest Mississippi parish cannot but grow and prosper for the good of many, many souls. Father Heick, the original founder has sown the seed of God well, and his successors with their helpers have watered and nourished it until now we see it a wonderful flower in Christ's kingdom.



**The present Junior and Senior Class at St. Mary's, with Sister Theresmarie, S.Sp.S.,  
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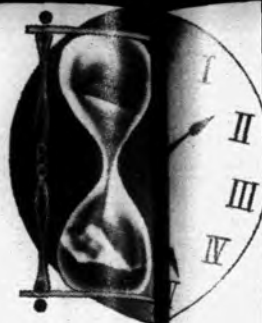


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# ST. MARY'S



St. Mary's, May 6, 1923. Just completed, the church was not yet dedicated.



St. Mary's Parish after fifty years.



Father Baltes—his first years in the parish

In the final quarter of the last century and the first quarter of the present century, all through the racially divided South, separate parishes for Negroes were opened under the force of circumstances. Among them was St. Mary's Parish at Vicksburg. Today it is interesting to look back upon these colored parishes of the South to see how the years and the fortunes of time have treated them.

Some give evidence of but little development after all these years, with their original frame buildings now in rickety condition serving a congregation still microscopic in size. Other colored parishes give evidence of

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Some of the parishioners with Father Hoenderop in 1923.





# OLD and NEW



Interior of St. Mary's Church  
33 years ago.

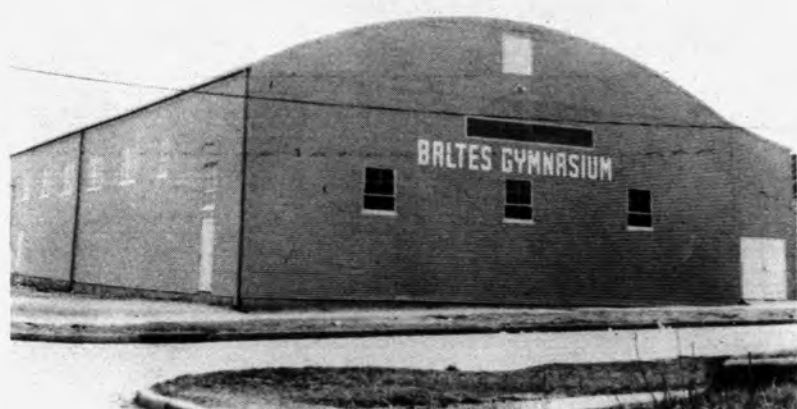


Interior of  
St. Mary's today

having had an early physical development, even of early vigorous growth in parish life, which, alas, at some time in the past halted and has now lapsed into stagnancy. But others, and their number is large, show evidence of continual development through the years. Their original small, makeshift buildings have given way to permanent brick or stone structures. Their small congregations are now bustling throngs. Typical of these is Vicksburg's St. Mary's Parish. In the accompanying picture spread a glimpse is given at the St. Mary's that once was and the St. Mary's that now is. May Almighty God be praised for His goodness that never fails!

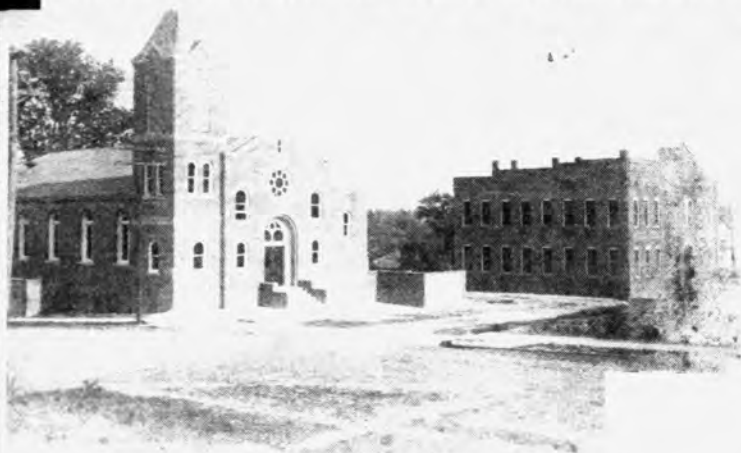


Father Dudink and parishioners who have been associated with St. Mary's from its earliest days. (left to right) Mr. Eugene Reed, Mrs. Florence Hill, Mrs. Camille Cheeks, Mr. Ed Gillum. Mr. Reed and Mr. Gillum were present at the very first Mass celebrated at St. Mary's Mission by Father Heick on February 2, 1906.



A parish dream  
realized

## ST. MARY'S



St. Mary's, May 6, 1923. Just completed, the church was not yet dedicated.



St. Mary's Parish after fifty years.



Father Baltes—his first years in the parish

In the final quarter of the last century and the first quarter of the present century, all through the racially divided South, separate parishes for Negroes were opened under the force of circumstances. Among them was St. Mary's Parish at Vicksburg. Today it is interesting to look back upon these colored parishes of the South to see how the years and the fortunes of time have treated them.

Some give evidence of but little development after all these years, with their original frame buildings now in rickety condition serving a congregation still microscopic in size. Other colored parishes give evidence of



Some of the parishioners with Father Hoenderop in 1923.



## OLD and NEW



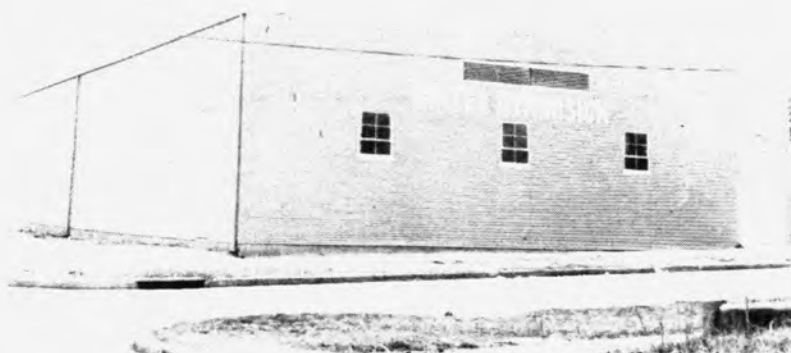
Interior of St. Mary's Church  
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A parish dream realized

ST. MARY'S

# My Parish

Miss Ann Floyd, author  
of "My Parish"



BY ANN FLOYD

This year marks the fiftieth year of the founding of my church parish. Fifty years ago, so they tell me, it started on the proverbial shoestring. It must have seen many hardships, momentous struggles, trials and tribulations through the years for now it stands in pride of place such as is not easily won. Today my church parish is an esteemed and respectable part of my community, a tribute to God's glory. With the completion of the first fifty years of its existence, St. Mary's presents for all the world to see the following results: a large congregation which gives good signs of spiritual fervor, a beautiful parish church, high school, grammar school, rectory, convent and a large new gymnasium.

My parish has come a long way in fifty years everybody tells me. Fifty years seem a long time, yet there are two men who are still living in Vicksburg who attended the first Mass cele-

brated at St. Mary's Mission. They are Mr. Edward Gillum and Mr. Eugene Reed.

My church is beautiful. Its divine services are appealing. The number of its members has increased to such an extent, even within the scope of my memory, that it has been necessary to add extra seats in church. That not sufficing, kneelers had to be lined down the side aisles.

My parish school consists of two buildings, the high school and the grammar school buildings. At present we students number four hundred and fifty. My entire grammar school course was passed in a venerable old building erected by an early pastor of my parish. Our grammar school was built far back in 1908, yet so solidly did Father John Hoenderop construct it that it still does yeoman's duty as a haven for hundreds of children year after year. In the summer of 1955 Father Lawrence Dudink,



Father Dudink  
is celebrant of the  
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Mrs. Robert Marshall  
 dedicates her married  
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St. Mary's  
 Junior Sodality of the  
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**St. Mary's Auxiliary of P.T.A.** This large group represents only about one-third of the total membership

my present pastor, renovated its interior. Now I can hardly recognize the old building's interior so handsome it appears. The school is well equipped and excellently staffed by our Holy Ghost Missionary Sisters.

Our High School is accredited by the State of Mississippi. Dear old Father Baltes, may God rest his soul, is to be thanked for that. With the Sisters' co-operation he worked hard to raise our school's standards. Our High School has an up-to-date science laboratory. Our High School library is tops, with shelves upon shelves of books on fiction, travel, biography, literature and reference material.

Most dear to my heart is my parish's new gymnasium. It was erected just this winter by Father Lawrence Dudink with the help of all of us parishioners. It is named Baltes Gymnasium in memory of my former pas-

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Our present pastor, Father Lawrence Dudink, has worked hard in renovating St. Mary's for its Golden Jubilee. He has put our school building in nice shape and has built for us one of Mississippi's finest gymnasiums to be found on parochial premises. Even from a casual observation it is easy to see that Father Dudink, perhaps unconsciously, has taken on much of Father Baltes' spirit. He was assistant to Father Baltes for three years and succeeded him as pastor when Father died. May God be praised Who has placed so much goodness in His priests.

My parish, I know, wishes to express its thanks also to Father Clarence Howard for his devotion to us. He came to St. Mary's towards the end of





Members of the Holy Childhood at St. Mary's Parish. On the fourth Sunday of each month, the members receive Holy Communion in a body.



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Ladies of the Perpetual Help Sodality



St. Mary's Knights of the Altar



**Some of the members of St. Mary's Senior Holy Name Society.**

1955 to relieve Father Dudink of some of the details of administration while the gymnasium was a-building.

At the Golden Jubilee of my parish wonderful sentiments fill my heart. I am thankful to all who have ever done even the least good to St. Mary's. I

feel as though it had been done to me personally. I pray God's blessings upon all the priests and Sisters who have served St. Mary's. And I pray that the years ahead, however far into the distance they stretch, will be as full of blessings for my parish as the past fifty years have been.

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Girls' basketball team, St. Mary's High School, School year 1955-56.



Boys' basketball team, St. Mary's High School, School year 1955-56.

# ST. MARY'S *The Sisters...*

BY SISTER THERESMARIE, S.Sp.S.

September 17, 1906, marks an eventful date in the history of the Holy Ghost Missionary Sisters, for on that day they embarked upon their work among the Negroes of our Southern States. Father Aloysius Heick, S.V.D., had laid the foundations of St. Mary's Parish, Vicksburg, in the early part of 1906. He realized the necessity of a Catholic school taught by Sisters to make his work among the Negroes completely successful. Therefore he had called at Holy Ghost Convent, Techny, Illinois, the American Motherhouse of the Holy Ghost Missionary Sisters, for help. Sister Bertranda, Sister Alexia, Sister Maria, and Sister



Sister Maria, S. Sp. S.



Sister Josepha, S. Sp. S.

Sebastiana arrived in Vicksburg on September 17 to open the first Catholic School for Negroes in the Natchez diocese.

Father Heick had acquired a piece of property on which there were four small houses. One was used as the mission chapel, one as the rectory, the third was to be the school, and the fourth was the Sisters' house. The Sisters were quickly at home in their new surroundings. Sister Maria, the youngest of the group and the first American Sister to be professed that very same year in Techny, had a wonderful sense of humor that blended in with the



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serious determination of her companion Sisters to make them an ideal mission band for their pioneer work there. They set to work at once to prepare for the opening of school a week later. There was really little to arrange for the outstanding possession of the new mission was poverty. The Sisters of Mercy, and several generous members of St. Paul's parish assisted them graciously during these first years and for many years to come. True to their missionary ideal, the little band of Holy Ghost Missionary Sisters made the best of the situation and were inventive in finding ways and means to change the two small rooms into the semblance of a school.

School opened on September 24 with an enrollment of thirty pupils which soon increased to fifty. The following fall one hundred children came on enrollment day. With this increase it was evident that the present small rooms would not long be satisfactory. More teachers, too, arrived the next summer among them Sister Josepha who was popular with the little children.

Only two years after its foundation, the new St. Mary's parish built a two-

**Sisters at St. Mary's: Standing: Sr. Carmela, Sr. Alphons, Sr. Georgeann, Sr. Agnetta, Sr. Maryandre, and Sr. Mariagnes. Sitting: Sr. Josephis, Sr. Susanna, Sr. Desiderata (Superior), Sr. Theresmarie (Principal), Sr. Amantia, and Sr. Rudolphine.**



**Sister Michael and the graduating class of 1955. Sister Michael was Superior at St. Mary's from 1952-1955 when she became the Mother Provincial of the Holy Ghost Missionary Sisters.**

story brick grammar school building, which served for church as well as school during the first years. This building is still in good condition and was just redecorated and during the past few years furnished with such modern equipment as fluorescent lights and green blackboards. The enrollment of the school is also a far cry from the thirty little ones who comprised the first, second, and third grades of 1906. The present enrollment is 322 but would be larger if enough teachers were available to add another first, second, and third grade.

The kindergarten, which was begun in 1908, is still flourishing with lively little boys and girls who constantly surprise their teacher, Sister Amantia, with their wise comments of life. No wonder Sister has been so happy among them these past 18 years. Sister Amantia has also played the organ and directed the choir for St. Mary's just as long. Through her contact with children and parishioners throughout the years, Sister has been able to help many a struggling soul or family find its way into the true Church.

Another important date for the Sisters was September 1948 when they could establish a separate and fully accredited high school wherein their grammar school graduates could fit themselves more completely for adult life. Indeed it was one of their former



graduates, now a building contractor, Mr. Ernest Boykins, who supervised and to a large extent financed the new high school building himself. Now his children like those of other "old grads" can enjoy and profit from a modern science laboratory, excellent and beautiful library, and other facilities that were missing in the former two-room high school. Of course, more courses could be offered in the high school if more girls would realize the great privilege and joy of becoming members of the Holy Ghost Missionary Sisters. The high school teachers are particularly proud of the flourishing Blessed Virgin Sodality and CSMC unit where they can help their students directly to deepen and broaden their spiritual lives and interests. Honors of various kinds have also been won by the high school students and graduates throughout the years, notably the winning of the American Legion Oratorical contest by Constance Thomas in 1953 for the city and county, several basketball tournaments, and the successful completion of college by such students as Mr. Ernest Boykins, Jr., who is now teaching biology in college himself. Still more important from a missionary standpoint are the many successful and beautiful church weddings of recent years from among our graduates. Religious vocations are fewer, but we are more hopeful for them as our good Catholic families increase. At present three boys are studying for the priesthood.

**St. Mary's Catholic High School and Grammar School Choir.**



**The Eighth Grade Pupils with their teacher, Sister Rudolphine. School year, 1955-1956**

One of the greatest joys of a missionary Sister is the baptism and first communion of her charges. On May 12, 1906, their very first year in Vicksburg, the Holy Ghost Missionary Sisters saw three of their pupils receive the saving waters and become temples of the Holy Ghost to whom the Sisters had dedicated their own lives as religious in a very special manner. Since then, baptisms and first communions have steadily increased so that the present seventh grade has twenty Catholics out of thirty six pupils. This is a great improvement over the one or two Catholics among forty pupils sixty years ago.

So when the twelve Sisters who now compose the religious community of St. Mary's, Vicksburg, sing the "Jubilate Deo" on the official golden jubilee day, April 29th, it will be with hearts full of gratitude, pride, and joy, for the humble foundation made 50 years ago by four zealous young Sisters of theirs. Only one of these, Sister Maria is still living — and, she and Sister Josepha are celebrating another jubilee this year, their own golden jubilee of religious profession. The present Superior of St. Mary's, Sister Desiderata, likewise, is one of the pioneers. Though somewhat younger than Sister Maria, Sister Superior is now preparing the children of children whom she herself taught in kindergarten forty years ago.

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# Boys' & Girls' CORNER

Here's looking at you from Vicksburg, Mississippi

Hello, boys and girls!

April greetings to all of you from A. Corne. April is a happy month. It is an important month because usually Easter falls on one of its days. Therefore, here's an "acorn" for you:

**May April sun and April skies  
Light happiness within your eyes;  
And Easter joy surround your face  
Deep-shining with the Master's grace.  
by A. CORNE**

On Easter, we celebrate the resurrection of our Lord Jesus Christ from the dead. This is something to make us happy! Why? — Because Christ rose from the dead and promises us that someday we too shall arise to life everlasting. If we ever feel real good, this thought should help to keep us good. Life everlasting! If we ever should feel bad, this thought — life everlasting! — should help us to be

good. I really hope all the boys and girls who read this corner are making themselves ready for life everlasting.

## VICKSBURG — HURRAH!

If there's one thing I like to hear, it's news about boys and girls. What they do, what they say, how they like school, how good their team is, etc., etc.

The other day, Father Lawrence Dudink, a Divine Word Missionary, dropped in. Father is pastor of St. Mary's Church in Vicksburg, Miss. He brought along a page full of entries for the Vocation Verse Contest. It made me happy to read the verses submitted by children of his school, — even one from the 3rd grade! Then he told me all about the good work his children did in preparing for the Golden Jubilee of St. Mary's Church. And believe me, he seems to have a wonderful bunch of boys and girls.

Just listen to this! To help prepare for the celebration the school children held a "Two-Penny-a-Day-Drive". In one month, they collected \$182.00. During the next month, they took in \$140.00. Whenever the school gives dances or parties, the boys and girls sell tickets to help make the affairs successful. Larger boys aided in the construction of the new parish gym, "Baltes Memorial Auditorium". They helped to put in the foundation floor and did much labor during its building. Others are preparing plays for the Jubilee program.

**With people who cooperate  
A pastor's work can be quite great.**  
by A. CORNE

## VICKSBURG CATHOLIC ACTION

Father Dudink and the Missionary Sisters, Servants of the Holy Ghost, have over 450 children in school. Catholic boys and girls number about 140. At present there are 13 school children taking instructions in the Catholic Religion, I was pleasantly surprised when he told me that almost every Catholic boy and girl receives

Holy Communion at least once a week. And on Sundays, most of his parishioners approach the communion rail. A number of children have been helpful in bringing their parents into the Church. Father Dudink mentioned that 99% of the converts come through the school!

Boys and girls, read the words of this veteran Divine Word Missionary and realize how important the Catholic school is. He said: "I still have to have the first convert who is not connected in some way with the school."

St. Mary's Parish in Vicksburg, Miss., is celebrating its Golden Anniversary this month. Say a prayer, boys and girls, that God may continue to bless this mission, for the good of souls and His own glory.

## A. CORNE'S MAIL BOX

I heard from two fine young people lately and I want you to read their letters.

Dear A. Corne,

**I like your corner. Here is my verse.  
(See below.)**

**Catherine Bailey, age 7  
Grade 2  
Deland, Florida**

Dear Catherine, I am glad to hear that you like the Boys' and Girls' Corner. I like your letter, too, because you made it so nice and neat.

Dear A. Corne,

**I am ten years old and in the sixth grade. The contests you have are wonderful and I wish you would accept this little vocation verse. (See below.) I have a brother in college and a sister in the convent. They're both wonderful.**

**Respectfully yours,  
Anne Lansing Keeler  
Irvington-on-Hudson, N. Y.**

Anne, it gave me a happy feeling to read all about you and your family. I sincerely hope that your brother and sister continue to do well where they are.

Rev. Lawrence Dudink, S.V.D., with a First Communion class in Vicksburg, Miss.





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St. Mary's Parish in Vicksburg, Miss., is celebrating its Golden Anniversary this month. Say a prayer, boys and girls, that God may continue to bless this mission, for the good of souls and His own glory.

### A. CORNE'S MAIL BOX

I heard from two fine young people lately and I want you to read their letters.

Dear A. Corne,

**I like your corner. Here is my verse.  
(See below.)**

**Catherine Bailey, age 7  
Grade 2  
Deland, Florida**

Dear Catherine, I am glad to hear that you like the Boys' and Girls' Corner. I like your letter, too, because you made it so nice and neat.

Dear A. Corne,

**I am ten years old and in the sixth grade. The contests you have are wonderful and I wish you would accept this little vocation verse. (See below.) I have a brother in college and a sister in the convent. They're both wonderful.**

**Respectfully yours,  
Anne Lansing Keeler  
Irvington-on-Hudson, N. Y.**

Anne, it gave me a happy feeling to read all about you and your family. I sincerely hope that your brother and sister continue to do well where they are.

Rev. Lawrence Dudink, S.V.D., with a First Communion class in Vicksburg, Miss.



## VOCATION VERSE CONTEST

Our contest is zooming right along. Vicksburg sent a good number of entries this month. In fact, two Vicksburg youngsters were among the prize winners. Here are the top Vocation Verses of the month of April:

To be a teacher is my vocation  
Instructing children all over the nation.  
Emma Lee Gooden, grade 8  
Vicksburg, Miss.

To be a mother is fine and dandy,  
But to be a sister is as sweet as candy.  
Anne Lansing Keeler  
Irvington-on-Hudson, N. Y.

I wish to be a marine  
To keep our country clean.  
Jasper Greenwood, grade 9  
Vicksburg, Miss.

Boys and girls, just reading verses like these makes me feel good. They were judged for their rhyme and for the good ideas they contain. I think Emma Lee, Anne, and Jasper did a wonderful job in making them up. They really deserve the fine prize that was sent to them.

The following Vocation receive honorable mention:

I don't want to be a butcher, baker, or  
magician;  
I just want to be a good electrician.  
Julius Frazier, grade 8  
Vicksburg, Miss.

A great pianist I am going to be  
And play in Carnegie Hall — just wait  
and see!  
Gloria A. Ellis, grade 6  
Vicksburg, Miss.

I have a wish for the priesthood  
To make all people holy and good.  
Lemuel J. Bowie, grade 6  
Vicksburg, Miss.

The following verse has a very original and inspiring thought:

I want to be an Airline Hostess  
Because as a Christopher I can do  
mostest.  
Mary Carol Embody  
Grand Rapids, Michigan

Then there were a good number of Vocation Verses that I think the boys and girls of "The Corner" would like to read.

I would like to be  
Whatever God wants of me.  
Henry Floyd, grade 8  
Vicksburg, Miss.

A teacher I would like to be  
To help others, don't you see!  
Martha Hearn, grade 6  
Vicksburg, Miss.

I want, I want to help the poor  
And be just like Martin de Porres.  
Catherine Bailey, grade 2  
Deland, Fla.

I wish, I wish to be a nun  
So that God's work may be done.  
Leona R. Barnes, grade 6  
Vicksburg, Miss.

A singer I would like to be  
And sing a song for you and me.  
Tillman Whitley, grade 3  
Vicksburg, Miss.

A doctor I would like to be  
And set the ills of mankind free.  
Donald McIntyre, grade 5  
Vicksburg, Miss.

A real good nurse I wish to be  
And freedom, Lord, please, extend to  
me.

Maurice Jones  
Lake Charles, La.

A singer I would like to be  
And earn a lot of do, re, me.  
Peggy Floyd, grade 5  
Vicksburg, Miss.

I want to be a nun  
So I can save a little one.  
Cherrie Boykins, grade 5  
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Vicksburg teen-agers face a camera confidently.



And so our Vocation Verse Contest moves right along. Do you know anybody else who would like to join? Would you like to try for a prize again? Send in more Vocation Verses and they will be entered in the contest. If all the boys and girls, who wrote verses, can become what they mentioned in their little poems, there's going to be a lot of good done in this old world of ours and they're going to do it.

And now, your final word from A. Corne is one of his "acorns":

**If I can work for others,  
I'll do my very best  
That all men may be brothers,—  
Then, leave to God the rest.**

Goodbye until next month. God bless all of you. Remember to pray for the missions, and say a prayer for your friend,

A. CORNE  
St. Augustine's Seminary  
Bay Saint Louis, Miss.

### **ACORNS by A. Corne**

#### **FALSE**

**When friendship's not true,  
The hand that extends  
Is neighbor to  
The heart that pretends.**

#### **GENEROUS**

**I felt satisfaction  
At play and at labor,  
Because I had early  
Done good to my neighbor.**



Dear friend of the Missions:

You can help the work of St. Mary's by your prayers, sacrifices and financial assistance. Fill in the coupon and mail to:

Very Rev. Robert E. Pung, S.V.D., Provincial  
Divine Word Missionaries  
Bay St. Louis, Mississippi

Dear Father Pung:

I wish to assure you of my prayers and sacrifices for St. Mary's Mission in Vicksburg, Mississippi. Enclosed please find an alms of \$\_\_\_\_\_ to help continue the excellent work of the Divine Word Missionaries at St. Mary's.



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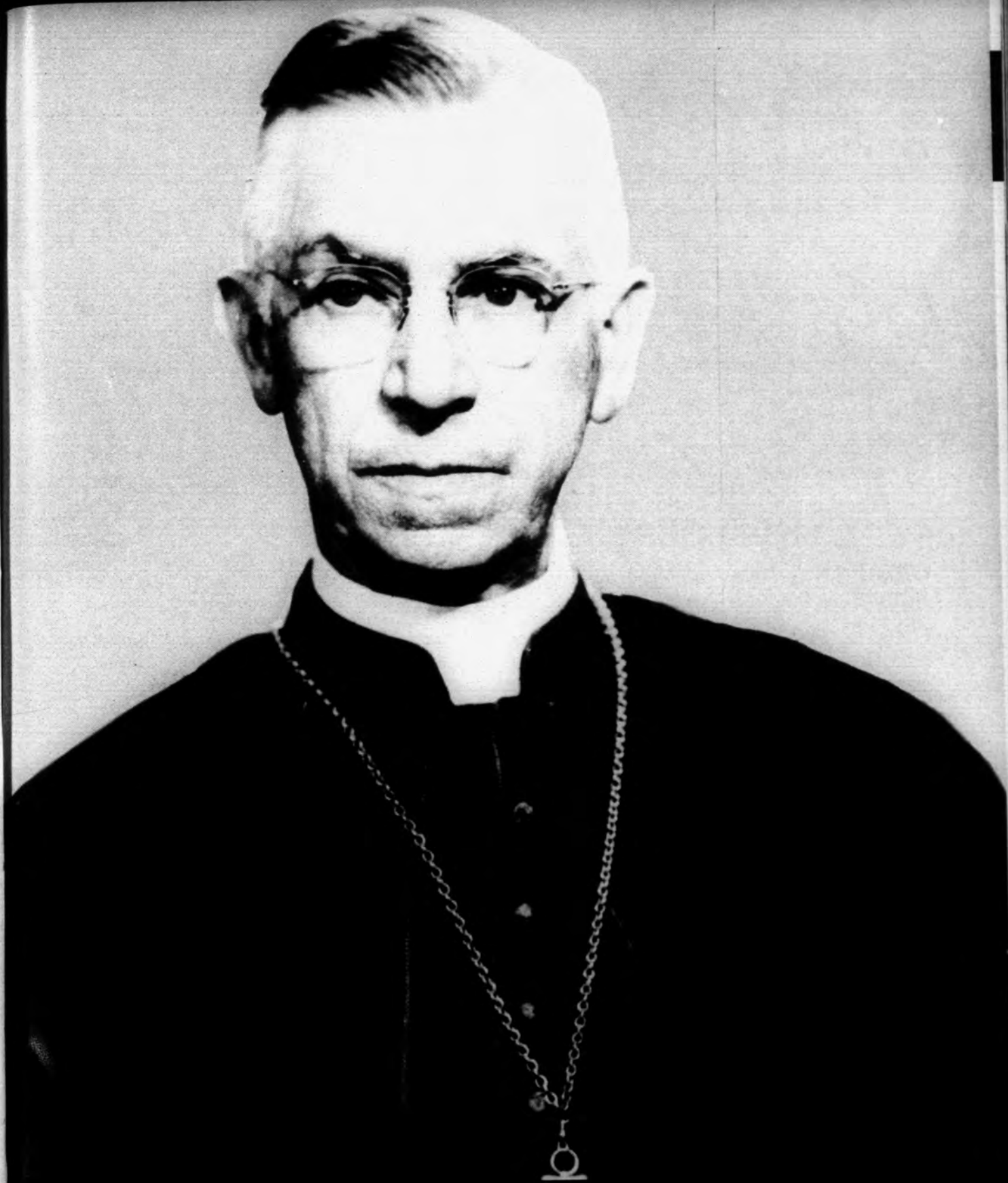
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MAY, 1956.

ST. AUGUSTINE'S

# Messenger





7  
Replica in miniature of the Sacred Heart Wayside Shrine which overlooks U.S. 90 at St. Augustine's Seminary, home of the MESSENGER.

# Announcing: OUR MONTHLY NOVENA TO THE SACRED HEART



Next Novena  
April 26 to May 4

For the benefactors and friends of the DIVINE WORD MISSIONARIES  
of the Southern Province.

- ★ Novena ends on the First Friday of each month.
- ★ Daily during the Novena a Mass will be said by the Very Rev. Robert E. Pung, S.V.D., Provincial, for your petitions.
- ★ Daily from January to December, your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.
- ★ Send your petition and offering before the first day of the Novena.

Date .....

Dear Father Pung:

Enclosed is my offering of \$..... towards the work of the Divine Word Missionaries in the HOME MISSIONS among the Mexicans, Japanese and Colored of the Southern Province. Please remember my petitions in your Sacred Heart Novena and I will offer my prayers and sacrifices for your Missionaries.

Name .....

Address .....

City ..... Zone ..... State .....

My Petition .....

# Remember The HOME & FOREIGN Missions

by Enrolling in  
**The Society for the  
PROPAGATION of the FAITH**

## MEMBERSHIPS

**ORDINARY** Membership enrolls an individual for one year.

Offering is \$1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

**SPECIAL** membership for \$6 yearly may include ten persons living or deceased.

**PERPETUAL** membership links a living or deceased person forever to the mission work of the Church. The offering is \$40 for each individual (payable at once or within a year).

**FAMILY PERPETUAL** membership at \$100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.



Japanese Girls Being Baptized, Nagoya, Japan

## CUT OUT & MAIL

Dear Father:

Enclosed is my offering of \$\_\_\_\_\_ as my \_\_\_\_\_ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

To  
**St. Augustine's  
MESSENGER**  
Bay St. Louis,  
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GN  
The  
MAGAZINE  
with a  
MESSAGE

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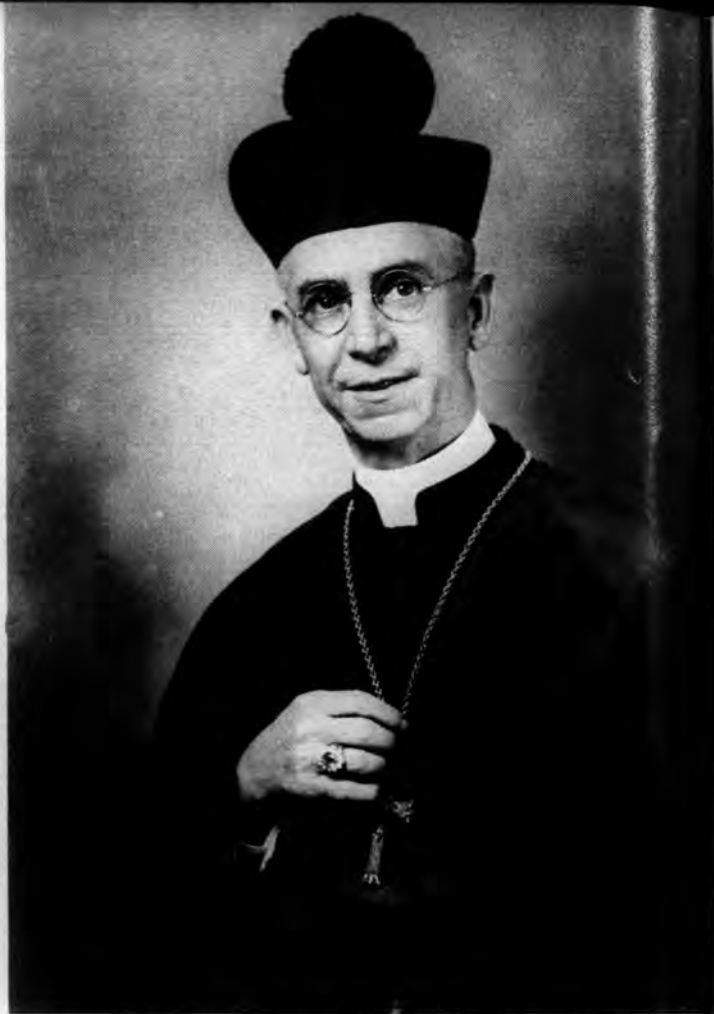
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The kindly, soft-spoken, fatherly Shepherd of the Diocese of Lafayette (La.) resigned as Ordinary of Lafayette during Passion Week of this year. Bishop Jeanmard is succeeded by His Excellency, the Most Rev. Maurice Schexnayder, D.D., Auxiliary Bishop of Lafayette. The Southern Province of the Society of the Divine Word and St. Augustine's Seminary are grieved at the resignation of Bishop Jeanmard but at the same time gratified by the Holy See's appointment of the Auxiliary Bishop of Lafayette to succeed Bishop Jeanmard. To the outgoing Shepherd and the in-coming one, we wish 'Ad multos annos!'

Bishop Jeanmard was the first Bishop of Lafayette (La.) when he was consecrated in 1918. He was likewise



An earlier portrait of Bishop Jeanmard

the first native of Louisiana to be elevated to the Episcopacy, and has the distinction of being the second native of Louisiana to be ordained to the priesthood.

The retiring prelate was born in Breaux Bridge, La., August 15, 1879 and received his education at St. Joseph's Seminary, Gessen; Holy Cross College and St. Louis' Seminary, New Orleans; and Kenrick Seminary, St. Louis, Mo. He was ordained to the priesthood in 1903. The *Southwest Louisiana Register* comments on his career: 'He had an unusual record as a diocesan priest before becoming a Bishop. After serving three years as assistant at the Cathedral of St. Louis in New Orleans, he served successively as secretary to the Archbishop, as Chancellor, and then as Administrator of New Orleans. When he held the latter post, the Diocese of Lafayette was erected and the future Bishop served as Vicar General of his own Diocese . . . The Lafayette Diocese was formed in 1918 from the Archdiocese of New Orleans, itself a large





His Excellency, the Most Rev. Maurice Schexnayder, D.D., who succeeds Bishop Jeanmard as Ordinary of the Diocese of Lafayette. Bishop Schexnayder is pictured with five of his spiritual sons—new Divine Word Missionary priests whom he ordained to the priesthood, June 24, 1955.

territory stretching over South Louisiana from the Texas to the Mississippi state lines.

'In the early 1920's, when a Ku Klux Klan outbreak threatened peaceful and friendly relations in Lafayette, Bishop Jeanmard devoted himself to the elimination of the cause of the fric-

tion, and the KKK was quietly disbanded . . .'

The Southern Province of the Society of the Divine Word feels especially near to Bishop Jeanmard. Some twenty years ago when the first Negro priests were ordained at St. Augustine's Seminary here in the deep South (Mississippi), it was good Bishop Jeanmard who with outstretched arms received them to work in his Diocese—this was twenty years ago, before things had progressed, before there was an improvement in racial feelings in the deep South. So, as our first four Divine Word Missionaries were true pioneers, so too we might call His Excellency, Bishop Jeanmard a pioneer for his great charity and his genuinely Catholic and universal spirit which is the real spirit of Holy Church. The Society has been engaged in work among the Negroes of the Diocese of Lafayette for these many years. It was Bishop Jeanmard, speaking some ten years ago here at St. Augustine's on the occasion of the Silver Jubilee of the Seminary: 'The myth of the Negro Catholics not wishing the ministrations of their own priests has been proven false . . .' His Excellency continued to laud the work of the Negro priests of the Society who were at work in Lafayette and of the wonderful cooperation of their parishioners and of the great joy of the people of having

His Excellency, the Most Rev. Joseph F. Rummel, S.T.D. Archbishop of New Orleans and Metropolitan of the Province of New Orleans of which the Diocese of Lafayette is a Suffragan See.



**Bishop  
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The successor to the See of Lafayette, Bishop Schexnayder, is well known and well loved by our Society as well as by the people of the Lafayette Diocese. His Excellency is National Episcopal Chairman of Newman Clubs; Episcopal Moderator of the Seminarians' Catholic Action Study of the South and pastor of St. Michael's Church at Crowley. His Excellency is also an expert on the Confraternity of Christian Doctrine.

Bishop Schexnayder was born sixty-one years ago in Wallace, La., one of twelve children. He attended St. Joseph's Minor Seminary, St. Benedict, La.; St. Mary's Seminary in Baltimore, Maryland, and the North American

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May He Who rewards all generous souls grant to Bishop Jeanmard a large reward for his care of souls for 38 years in South west, Louisiana; may He grant him a respite from the ills of body and at last grant him a place of high honor in Heaven. May the Holy Spirit direct the new Ordinary, Bishop Schexnayder as Bishop of Lafayette. May He grant him wisdom and knowledge and judgment. May He bless him and keep him the 'priestly priest' that he is.

**Bishop Jeanmard blesses the convent in one of our Divine Word Missions in his Diocese**



# Current News!

His Eminence Francis Cardinal Spellman, Archbishop of New York is shown as he received from Senator John F. Kennedy the gold award of the George Washington Carver Memorial Institute for his contributions to the "betterment of race relations and human welfare". Pictured left to right: Dr. Joel A. Rogers, Negro historian, Senator Kennedy, Cardinal Spellman and Gov. Theodore R. McKeldin of Maryland. ▶



## ASIAN CATHOLIC HIERARCHY

Rangoon—This unusual photo of 29 members of the Catholic hierarchy in the Asia area was taken here at the recent first National Eucharistic Congress in Burma. It shows Valerian Cardinal Gracias, Archbishop of Bombay (center), and 28 archbishops and bishops from India, Pakistan, Ceylon, Thailand, Malaya, Singapore, Burma and the Philippines. Behind them is the altar, built 20 feet above the ground in typical Burmese architecture, where the Eucharistic services were held. ◀



The Very Rev. Harold Rigney, Divine Word Missionary, meets his mother, Mrs. Addie Rigney at Chicago airport. Father Rigney was held captive by the Reds in China for over four years. Father Rigney tells of his experiences in the book: "Four Years in a Red Hell." (See page 140.) ◀

## INTENTIONAL SECOND EXPOSURE

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**Bishop Jeanmard blesses the convent in one of our Divine Word Missions in his Diocese**





# Current News!

His Eminence Francis Cardinal Spellman, Archbishop of New York is shown as he received from Senator John F. Kennedy the gold award of the George Washington Carver Memorial Institute for his contributions to the "betterment of race relations and human welfare". Pictured left to right: Dr. Joel A. Rogers, Negro historian, Senator Kennedy, Cardinal Spellman and Gov. Theodore R. McKeldin of Maryland. ▶



## ASIAN CATHOLIC HIERARCHY

Rangoon—This unusual photo of 29 members of the Catholic hierarchy in the Asia area was taken here at the recent first National Eucharistic Congress in Burma. It shows Valerian Cardinal Gracias, Archbishop of Bombay (center), and 28 archbishops and bishops from India, Pakistan, Ceylon, Thailand, Malaya, Singapore, Burma and the Philippines. Behind them is the altar, built 20 feet above the ground in typical Burmese architecture, where the Eucharistic services were held. ◀



The Very Rev. Harold Rigney, Divine Word Missionary, meets his mother, Mrs. Addie Rigney at Chicago airport. Father Rigney was held captive by the Reds in China for over four years. Father Rigney tells of his experiences in the book: "Four Years in a Red Hell." (See page 140.) ◀

# IRELAND'S QUEEN



In honor of our Blessed Mother in the month of May, the MESSENGER presents two of its art treasures in St. Augustines Seminary chapel. The one is a picture of the hand-carved oak statue of the Immaculate Heart of Mary; the other of Our Lady of Sorrows from the Crucifixion Group on the High Altar.



(EDITOR'S NOTE: *This poem was written in Ireland over 100 years ago. The author is unknown.*)

They were exiles gathered together  
From different parts of the earth;  
Each telling of some favorite person  
Distinguished by royal birth.

Said the Frenchman, "Here is a picture  
Of one who was queen of my land;  
Marie Antoinette was a beauty;  
See her lovely well-formed hand."

Then the Scotchman: "Ah, beauty is little  
In the face of the executioner's plots;  
For a truly great lady, look here  
At Mary, Queen of the Scots."

The Englishman smilingly proclaimed:  
"I, too, have a picture to show;  
The face of our noble Victoria,  
Friend of the high and the low."

The Irishman spoke for old Ireland,  
For he came from that land of the green;  
He quietly said, "I'll show you a picture,  
The picture of Ireland's Queen.

She is gentle and true, sweet and noble,  
This Queen of the dear old sod."  
Then proudly he held up a picture  
Of Mary, the Mother of God!



# Seminary News....

## *History of St. Augustine's Seminary—Concluded*

The mental and physical strain of any seminary course is not meant to be easy. The Council of Trent purposely laid plans that preparation for the priesthood would not be a "push-over" for anyone. Nor was the course at St. Augustine's Seminary easy. From the very first its founders maintained the same standards that prevailed in most U.S. seminaries for enrollment and scholarship. That St. Augustine's Seminary was carefully conducted is reflected in this that its candidates

have never been ushered to the altar for ordination in overwhelmingly numbered, under trained, undisciplined flocks. There have been years when but a single candidate was presented for ordination.

In 1956 there are at least 58 Colored priests who have been trained in the United States. Forty-three of these priests received all or part of their training at St. Augustine's. Of these forty-three, twenty-seven are Divine Word Missionary priests. We find these latter in God's service in the home missions of the South, in the foreign missions of Africa. Several are engaged at St. Augustine's Seminary.

On April 22, 1953 St. Augustine's came of age with the consecration of this country's first Negro Bishop, His Excellency, the Most Rev. Joseph Oliver Bowers, S.V.D. Bishop Bowers is an alumnus of St. Augustine's. By his consecration the Divine Word Missionaries recognize the Holy Father's approval upon their work of integrating the clergy in the U.S.A.

Very important in the Divine Word Missionaries' work at Bay Saint Louis, Mississippi are the Divine Word Missionary Brothers. These men joined the Order to support the program of educating a Colored clergy—and their support has been tremendous. The Missionary Brothers at St. Augustine's lead an unassuming life despite the great praiseworthiness of their deeds. They spend the day in shops and offices and with their tools, then in the hours after work they quietly pray or

His Excellency, Bishop Bowers ordains (Father Hubert Singleton, SVD) to the priesthood.







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**Our Professed Brothers  
with their  
Spiritual Director,  
Father Carlos Lewis, SVD**

relax with a private and useful pursuit.

Today, candidates of any race are accepted into the ranks of the young men at St. Augustine's striving to become priests and Brothers. But in the years before 1950 the seminary was operated exclusively for Colored youth. In the early years of the institution circumstances would not permit

the integration of the student body. In fact a hue and cry was raised against the seminary at its inception on the grounds that white and Colored were not kept apart. The students were Colored while the faculty and household Sisters were white.

Looking back over the history of St. Augustine's, it is difficult to see how the institution has come this far. God's

**A portion of the thirty  
major seminarians ma-  
triculating here at St.  
Augustine's with their  
former Prefect, Father  
Christian Baker, S.V.D.**





kind Hand must have been held over it in blessing. Certainly not every man was ready to bless it, for though hard to believe, it is nevertheless true, that not only many layfolk but also many clerics thought it silly to attempt the training of Colored priests. In sincere belief they considered the priesthood would suffer. The Colored man was not good enough to become a true priest. This attitude still obtains in

places as was evidenced at Jesuit Bend, La., on October 2, 1955 when a Colored priest was refused entrance to a church with the remark "Sorry, Father, but we cannot have a Negro priest preaching to white people."

By God's grace St. Augustine's has weathered the storm for 35 years. To paraphrase the Apostle of the Gentile, "where prejudice abounded, grace did more abound."

**The Administration  
Building,  
Minor Seminary and  
Cloister at  
St. Augustine's**



**The Reverend Charles L.  
Jackson of Philadelphia,  
Pa., who was a recent  
visitor at the Seminary.  
Father received his edu-  
cation at Florida State  
College, University of  
Chicago Colonial Sem-  
inary of Paris. He will  
work in the Diocese of  
Martinique.**

## INTENTIONAL SECOND EXPOSURE



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**The Administration Building, Minor Seminary and Cloister at St. Augustine's**



**The Reverend Charles L. Jackson of Philadelphia, Pa., who was a recent visitor at the Seminary. Father received his education at Florida State College, University of Chicago Colonial Seminary of Paris. He will work in the Diocese of Martinique.**





After four years in Chinese Communist Prisons, Father Harold Rigney, S.V.D., arrives in New York. He is a Chicagoan and was Rector of the Catholic University of Peiping at the time of his arrest by the Communists. He is being welcomed by Clara Sun, a former student at the Catholic University of Peiping.

## FOUR YEARS *in a* RED HELL



This is the gripping story of Father Rigney, Divine Word Missionary who spent four years in a Communist prison in China. It is not another run-of-the-mill account of torture and atrocity. They are there, but much more also.

A former air-force chaplain, doctor of science from Chicago University, missionary in Africa and China, Father Rigney has the background to give you a perfect picture of the Communist in action plus the why, how and where behind it.

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Father Rigney will autograph ALL books ordered from him.

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TECHNY, ILLINOIS

Publication Date: March 15, 1956

# NO GREATER ZEAL

By Father Edward Wojniak, S.V.D.

EDITOR'S NOTE: *"No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in the "Messenger." The author of this biography, which will be published in book form in October, is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.*

## CHAPTER 1

### MEGAN CONFIDENTIAL

Someone once asked Tom Megan for "the story behind the story" of his vocation to the missionary priesthood. Tom Megan replied with a concise, factual, and intimate one-chapter autobiography that now serves as an introduction to this book:

"You ask me for an authentic account of my vocation to the priesthood and of my coming to Techny. As you have it now, the story is only half-

truth and half-fiction. Since truth is always stranger than fiction, I'll give you the real story.

I was born and raised on the old homestead in Eldora, Iowa. My Dad was a farmer—a real "dirt farmer", as the saying goes in Iowa. We were not only farmers but also stock dealers; so my earliest recollections are bound up with farming, cattle, hogs, horses, and the like. When not farming, we were busy tending cattle and moving stock from one place to another. Early in life, we became used to a hard-working life. This type of life made us boys pretty independent of conditions, men, parents, and everything else for that matter.

My father, seeing that I was so early in development, sent me off to a religious school where I learned my catechism and made my First Holy Communion. The training did me good, and for a couple of months afterwards I was tractable. But after two months, I got back in the same rut and was a "toughy" once again.

That year I was in two schools, and was all but expelled from both for "cutting up". My father then took me out of school, and I was a farmer "tough"—could do every kind of work, and could chew and smoke and swear right loudly.

Father always maintained that something could be made of me if I fell into the right hands. One day, as we



Father Thomas Megan, Divine Word Missionary,  
as pastor of Rosary Catholic Mission in  
Hattiesburg, Mississippi.

## INTENTIONAL SECOND EXPOSURE



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Father Thomas Megan, Divine Word Missionary  
and founder of Rosary Catholic Mission  
Techny, Illinois (1904-1950)

two were working on a bunch of cattle, we rested under a willow tree. There, my father told me how he had resolved to send me to some boarding school where I would learn to behave. So—my fate was settled. Whatever Dad said, went with us.

Then came a fast succession of events that shaped my career. Our pastor went back to Ireland for a rest. Father Paunder of Techny came to take his place, and thereby hangs the "tail". My brother Marcellus became very sick and Father Paunder used to come and see him regularly. From that time on, he became a great friend of my father; and for that matter, of the whole family. Dad always esteemed Father Paunder very highly and often referred to him as "The Little Saint".

I got acquainted with Father Paunder in the course of time and liked him first rate—as much as one of my calibre could like priests (I always did fight shy of priests and always did feel uncomfortable when they talked to me).

Be that as it may, time came for Father Paunder to return to Techny. The day he left (Sunday), my father invited him down to the house for dinner. During the meal, Father Paunder playfully says, "My, so many boys! One of them ought to come back to Techny with me!"

Father took up the thought and insisted, "One of you lads ought to go!"

Owen passed the word on to Bill. Bill nudged Harry. And Harry reached me on the shins and whispered, "You go, Tim." (Tim was the name I went by at home). Nothing was farther from my mind at the moment.

Dinner over, we went off for the afternoon. After a swim, we had great fun horseback racing. That night, after milking the cows, we had an Irish Sunday night supper. Then my Dad came back to the school question. I got sort of interested, for I thought of that boarding school of Dad's.

I finally found out that Techny was

near Chicago. Chicago—a city of dreams!

"Yes, I'll go," was all I said. And I went on dreaming about Chicago.

Dad hitched up, and I got into my Sunday suit again (besides my overalls, my only one). Taking my tooth brush and shoving it into my pocket, I was ready for a year of school!

On the road to town, Dad decided I ought to have clothes. We roused out the man in the clothing store. I bought a grip, an extra shirt, and—O Glorious!—a sweater, my dream of a lifetime. That was my outfit.

Then we went to the rectory. Father Paunder sure was surprised when we announced that I was a candidate for Techny—no testimonial, no baptismal certificate, no nothing.

And so at midnight, we left Eldora. It was quite a trip, that ride to Chicago. I had a good time till Father Paunder pulled out his breviary. When he began to pray, it seemed so queer to me—praying on a train. It was all new to me; so I strolled off to the smoker.

In Chicago, I remember stopping at the Riga Hotel for dinner. Father Paunder had a glass of beer, and I was thoroughly scandalized. Iowa had been dry so long, anyone drinking in public was anathema with me. In private and secretly, I never did mind; but in an open restaurant! Who paid for the meal is beyond me. I slipped out a side door to avoid the bill.

We strolled about Chicago, and I was disappointed. It was Labor Day, and there was nothing doing.

We took the usual scooter for Techny. I don't remember much of that part of the trip, for I was sad about Chicago without my fill of peanuts, popcorn, candy, or anything. It was a truly sad day for me!

In Techny, we first met Father Aubry. What he said to me, or what I said to him, I have no idea. I was scared and just sort of dumb in his presence.



Then on to Father Biskupek, the Prefect. He says, "So you would like to be a priest!"

Well—now—I never did want to be a priest. I had it all figured out. I was going to be a farmer in the summer, and an auctioneer in the winter.

"No, I don't want to be a priest!" I said. And thinking it was all settled, I went outside.

Frankie Humel piloted me around for a day or two. Then it was "Root, hog, or die!" The others on my section in the dining room starved me for a couple of days; they took all the butter, dessert, etc., till I got desperate. From then on, I reached as far as the next man.

In due time, school opened and I found myself sweating over Latin books. What it was all about, I found out after two or three weeks. I was in a seminary and studying to be a priest! Horrors! It was awful. I did not want to be a priest—and never did. But no refuge in sight. I was a stranger there and just had to stick it out.

In the course of weeks, I got to like Techny and eventually stayed long enough to be sent to China.

The vicissitudes in Techny are enough to fill a book. But I suppose you know as much about them as I do. So, I will call this "The Story of the Finding of a Vocation of a Chineyman."

TOM MEGAN



## CHAPTER 2

### FINDING A VOCATION

Out in Iowa's Hardin County where the various tribes of Indians once roamed at will, Tommy Megan Jr. was born on the 12th of April 1899 in the small town of Eldora, 75 miles northeast of Des Moines.

To understand the temperament and makeup of this boy who went on to "find a vocation", one must know something about the parents from

whom he inherited so many dominant characteristics.

Born January 22, 1865 in Hardin County, Mr. Tom Megan Sr. had spent his boyhood on the farm. Later in life, so successful were his endeavors, he increased his father's farm from 400 to 1500 acres and thus became the largest landholder in Hardin County.

On his numerous trips to Ackley, Iowa—about 15 miles north of Eldora—Thomas Megan met Anne Lynch who was to become his 22-year old bride on May 15, 1892. The marriage was blessed with 10 children: Owen, Bill, Harry, Tommy, Margaret, Marcellus, Mary, Leo, Esther, and Lois.

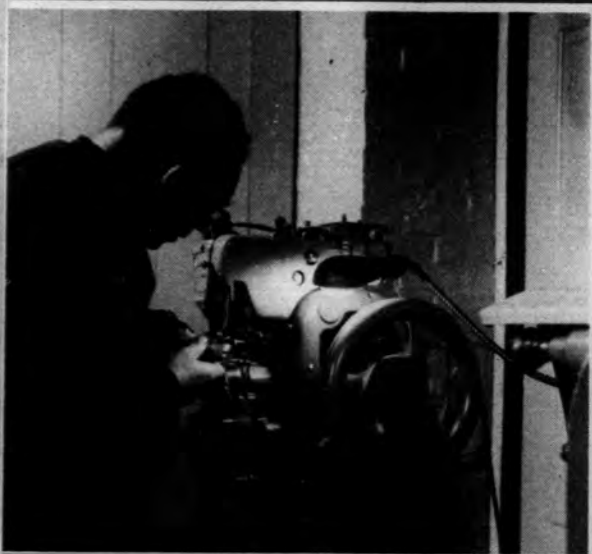
A man of direct, bold, and aggressive action, Megan Sr. helped organize The Farm Bureau of Iowa. Ever progressive, and known as a man who "got things done", he was the first in Eldora to equip his home with electricity and modern bathroom fixtures. In politics he was an independent thinker, voting for men rather than parties. The Catholic Faith of Irish forefathers formed an integral part of his life. Neither rain nor sleet nor storm nor snow could ever prevent his attending Sunday Mass.

Tommy Jr.'s legacy of these forceful characteristics from Dad Megan were supplemented by equally vigorous traits from Mrs. Megan.

Born in Ste. Anne de Beaupré, Quebec in 1870, Anne Lynch brought with her from the world-famous shrine an ardent, sacred, and traditional spirit of Catholicism. Providently thrifty, often making gloves for her boys out of old overalls, she was also a peerless cook for her numerous family plus 15 husky farmhands hired for plowing, planting, and harvesting. Her Christian charity was evidenced by the food and clothing and assistance she was forever bestowing upon the needy. Never an over-the-fence gossip, Anne Megan assiduously practiced the admonition she constantly preached, "Tend to your OWN knitting!"

*Continued on page 146*





# What Is in a Religious Vocation?



THE photos in this pictorial review were chosen at random from the files of the *Messenger* office. They depict various goings-on in the life of a student, a Religious Brother, or a Religious priest-to-be. We think a religious vocation is a call by God to observe the evangelical counsels of Poverty, Chastity and Obedience and to love Him in a very special way. The surprising thing about it is that this can be done in everything one does! So the pictures here show students, Fratres, Brothers performing their ordinary duties and yet by this very performance they are loving God in a very special way by virtue of their Call to the Religious Life, whether they yet aspire or whether they are actually in Vows. We trust that such a casual approach to the subject of Vocations might lead some youths to answer the call of the Master, "Come Follow Me".



# INTENTIONAL SECOND EXPOSURE



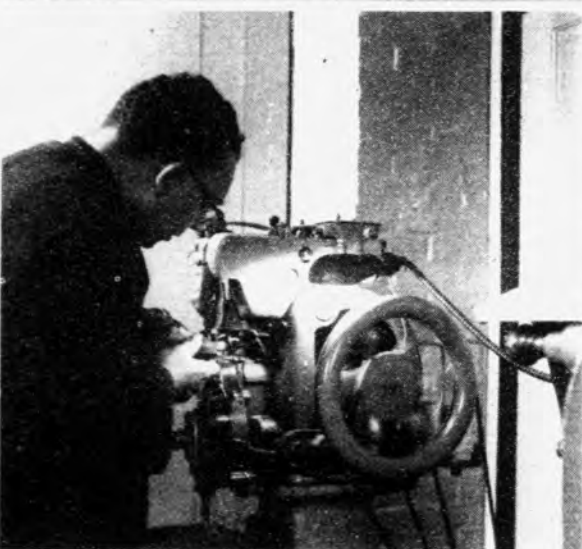
Father Winters  
directs the  
Fratres-Students'  
Choir in Polyphony

Fratres  
(major seminarians)  
pray before meals



Fratres Guidry and  
Robinson study a  
reference in the  
library

Frater Heffner  
sells future  
seminarian  
Gary Blaize  
cancelled stamps



Brother Joseph,  
cobbler, repairs the  
Community's shoes

Minor seminarian  
practices his typing  
(Future Editor of  
the Messenger?)



Frater Shigo  
plants Camellias

Student barber gives  
fellow seminarian  
a hair-cut





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## No Greater Zeal...

*Continued from page 143*

A former school teacher, she was a shrewd businesswoman whom all the businessmen and bankers in Hardin County genuinely respected. Most remarkable was Anne's wholehearted hospitality toward anyone visiting the Megan home. "Put the coffee pot on!" was her indication of absolute welcome to all guests.

As 12-year old Tommy Megan boarded a Chicago-bound train with Father Paunder that midnight of 1913, he carried with him the most precious of all his belongings—a background of excellent ancestry that was to influence his entire life and career.

Tommy had never been a "goody-goody" at home, nor a blessing to overworked teachers at school. Somewhat wild, mischievous, and giving to "raising occasional hell", he never presented the picture of an overtaut or repressed youngster. Though sometimes difficult to handle—a "toughy" as he liked to be called—he was nevertheless an excellent worker on the farm. Underneath the devil-may-care exterior, he was shy in many respects, deeply attached to his home, and fundamentally a religious boy.

Tommy's own family regarded his ability for "cutting up" as bordering on finesse. When they made halos for "nice, quiet, good boys", there wasn't any size to fit Tommy. Besides, his fiery Irish temper and well-hurled cuss words would have vaporized any halo. Still, Dad Megan with his discerning judgment and common sense, maintained that something could be made of Tommy IF he fell into the right hands. Wisely, he attributed his son's "hell raising" to an uncommonly alert and incessantly active personality that needed to let off steam from time to time.

Tommy's departure from Eldora and entrance into the Missionary Seminary at Techny, Ill., was as unplanned as a

hiccup. At first, life in a boarding school was very annoying to Tommy. A lover of the outdoors, he found indoor life and the constant round of textbooks oppressing and stuffy. What with prolonged sieges of homesickness, a confessed lack of interest in studies, and an irresistible penchant for a bit of deviltry, Tommy came perilously close to being unhorsed and flunked in his Freshman year at Techny.

After 10 months of seminary life, Eldora never looked better to Tommy. The gently rolling hills, the acres and acres of corn fields, and the meandering Iowa River entranced him as never before. He affectionately scanned his picturesque home, cozily nestled on a rising knoll among friendly box elder, ash, and pine trees.

For two short months of vacation, he toiled happily at his old job of bringing cattle from pasture to dry lot, and spent many an hour in the hills hunting rattlesnakes. When unbroken horses had to be trained, Tommy jumped at the opportunity, giving them a whirl on the wagon, then saddling them for a ride. Often he was thrown and shaken up, but it was the type of life he enjoyed.

On most of Dad Megan's business trips to Chicago, Tommy managed to steal along. His popular haunt was the knife store of Benjamin W. Chawn, nicknamed "Jackknife Ben". Jackknife Ben took a solicitous liking to the lad, favored him with long-term credit, and delegated to him interesting jobs around the store. Many a time Ben would admiringly remark to friends, "that Tommy's going to be a bishop some day!"

It was on these midsummer jaunts to the Crossroads of the Continent that Tommy became acquainted with many of Chicago's Finest—so many, in fact, that his brothers averred "he knew every cop in Chicago."

Vacation went by as fast as a roller coaster ride. Back on the Techny cam-

*Continued on page 152*

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## STATIONS OF THE CROSS



### Outdoor Stations of the Cross Completed



The Divine Word Missionaries of the Southern Province of St. Augustine's are grateful to the generous donors of these devotional and artistic bronze plaques which depict the Fourteen Stations of the Cross. These plaques are placed against grey granite slabs and this is mounted on a handsome pedestal.

As soon as the inscription plaques are ready, all donors will receive a picture of the Station they donated. Names of donors will not be published since many have asked to remain anonymous.

The kind donors of the Stations will be remembered often daily as members, missionaries and visitors travelling Highway 90 stop to make the Way of the Cross each day.

Join in our monthly Sacred Heart Novena which is conducted here in connection with the Sacred Heart Shrine and the Outdoor Way of the Cross. See last page of this issue for details.



# No Greater Zeal...

*Continued from page 143*

A former school teacher, she was a shrewd businesswoman whom all the businessmen and bankers in Hardin County genuinely respected. Most remarkable was Anne's wholehearted hospitality toward anyone visiting the Megan home. "Put the coffee pot on!" was her indication of absolute welcome to all guests.

As 12-year old Tommy Megan boarded a Chicago-bound train with Father Paunder that midnight of 1913, he carried with him the most precious of all his belongings—a background of excellent ancestry that was to influence his entire life and career.

Tommy had never been a "goody-goody" at home, nor a blessing to overworked teachers at school. Somewhat wild, mischievous, and giving to "raising occasional hell", he never presented the picture of an overtaut or repressed youngster. Though sometimes difficult to handle—a "toughy" as he liked to be called—he was nevertheless an excellent worker on the farm. Underneath the devil-may-care exterior, he was shy in many respects, deeply attached to his home, and fundamentally a religious boy.

Tommy's own family regarded his ability for "cutting up" as bordering on finesse. When they made halos for "nice, quiet, good boys", there wasn't any size to fit Tommy. Besides, his fiery Irish temper and well-hurled cuss words would have vaporized any halo. Still, Dad Megan with his discerning judgment and common sense, maintained that something could be made of Tommy IF he fell into the right hands. Wisely, he attributed his son's "hell raising" to an uncommonly alert and incessantly active personality that needed to let off steam from time to time.

Tommy's departure from Eldora and entrance into the Missionary Seminary at Techny, Ill., was as unplanned as a

hiccup. At first, life in a boarding school was very annoying to Tommy. A lover of the outdoors, he found indoor life and the constant round of textbooks oppressing and stuffy. What with prolonged sieges of homesickness, a confessed lack of interest in studies, and an irresistible penchant for a bit of deviltry, Tommy came perilously close to being unhorsed and flunked in his Freshman year at Techny.

After 10 months of seminary life, Eldora never looked better to Tommy. The gently rolling hills, the acres and acres of corn fields, and the meandering Iowa River entranced him as never before. He affectionately scanned his picturesque home, cozily nestled on a rising knoll among friendly box elder, ash, and pine trees.

For two short months of vacation, he toiled happily at his old job of bringing cattle from pasture to dry lot, and spent many an hour in the hills hunting rattlesnakes. When unbroken horses had to be trained, Tommy jumped at the opportunity, giving them a whirl on the wagon, then saddling them for a ride. Often he was thrown and shaken up, but it was the type of life he enjoyed.

On most of Dad Megan's business trips to Chicago, Tommy managed to steal along. His popular haunt was the knife store of Benjamin W. Chawn, nicknamed "Jackknife Ben". Jackknife Ben took a solicitous liking to the lad, favored him with long-term credit, and delegated to him interesting jobs around the store. Many a time Ben would admiringly remark to friends, "that Tommy's going to be a bishop some day!"

It was on these midsummer jaunts to the Crossroads of the Continent that Tommy became acquainted with many of Chicago's Finest—so many, in fact, that his brothers averred "he knew every cop in Chicago."

Vacation went by as fast as a roller coaster ride. Back on the Techny cam-

*Continued on page 152*

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# 5 **SPLENDID OPPORTUNITIES For CATHOLIC MEN To MAKE A WEEK ✠ END RETREAT**

**HERE ARE THE DATES:**

1st Retreat — June 15 - 17

3rd Retreat — June 29 - July 1

2nd Retreat — June 22 - 24

4th Retreat — July 6 - 8

5th Retreat — July 13 - 15

**MAKE YOUR RESERVATION NOW . . .**

- to spend several days close to God, through Mary,
- to realize your obligation as a Catholic gentleman,
- to look deep into your own soul,
- to set matters right between you and your Creator,
- to get a tight grip on the things that make life really worthwhile.

-----  
RESERVATION CARD

Dear Father:

I am interested in making one of your week-end retreats for  
laymen from ----- to -----

Name -----

Address -----

City ----- State -----

Mail to:

**LAYMEN'S RETREAT LEAGUE  
St. Augustine's Seminary  
Bay St. Louis, Miss.**



# Along the Divine Word Mission Trail!!!



Reverend Joseph Faikus, S.V.D., died suddenly February 22, 1956 while at the bus depot in Youngstown, Ohio, on his way to visit the Sacred Heart Mission Seminary, Girard, Pa. Father Faikus, S.V.D., was a Divine Word Missionary from the Seminary at Girard and at the request of His Excellency Bishop Walsh, of Youngstown, he had been assisting at St. John the Baptist Parish in Campbell, Ohio



Rev. Joseph Faikus, S.V.D.

since September. He has in past years given Parish Missions, Retreats, and other assistance in numerous Slovak and Polish parishes in the east. The funeral will be Saturday, February 25th at 10:30 a.m., at Sacred Heart Mission Seminary, Girard, Penna.

Father Faikus was born November 3, 1890 at Jakartice in Jugoslavia. He became a member of the Divine Word Missionaries and was ordained a priest at St. Gabriel's Seminary, Austria, on October 1, 1915. His priestly assignments have brought him to many countries: to Jugoslavia as seminary professor 1916-19; to Hungary 1919-22; in 1922 Pope Pius XI sent him to Russia as a member of the Relief Administration after the first World War; in 1924 he again returned to Hungary; in 1932 he was sent to Slovakia where he became Rector of the Divine Word Seminary; in 1940 he was sent to America. Here he has assumed numerous assignments, chiefly among the people of Slovak descent. Most of his assignments were in Pennsylvania and western Ohio, with the Sacred Heart Mission Seminary, Girard, Pa., as his residence. Though he was for a time assigned to St.

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**Golden Jubilarians: Mr. and Mrs. Anthony Matthews, members of Holy Rosary Parish in Jeanerette, La., renewed their wedding vows in Our Lady of the Holy Rosary Church on the occasion of their 50th wedding anniversary. Father Arthur Haines, S.V.D. is pastor of Holy Rosary Church.**

Michael's Mission Seminary, Conesus, N. Y., and also St. Joseph's Mission Seminary, Bordentown, N. J., for the past five years he has been assigned to the Seminary at Girard. Recently he has been almost exclusively engaged in Missions and parish work in Penn-

sylvania and western Ohio. Father's genial companionship and his priestly zeal have endeared him to all who knew him, for he had a heart of gold and never spared himself, thinking only of the good he might still do for others. May he rest in peace!

**Father Clement Mathis, S.V.D., and a recent Holy Communion Group at St. Joseph's Church, Meridian, Mississippi**



## BOOKS *for* the MISSIONS

The St. Peter Claver Mission Club needs books and magazines that can be sent to our Missions . . . text-books, literary works, religious books, dictionaries and Catholic magazines such as **Sign, Catholic Digest**, etc.

These books and magazines will be sent to our Missions in the Southland and in India, the Philippines, New Guinea, Indonesia and Japan. Should someone wish to help defray the cost of shipping these books to the Missions, the donation would be highly appreciated.

Please send all articles to:

St. Peter Claver Mission Club  
Mission Book Department  
St. Augustine's Seminary  
Bay St. Louis, Miss.

**ACORNS by A. Corne**

### DESIRE AND DESTINY

**DESIRE** begs to soar on high  
Where lofty mountain peaks are  
calling,  
To glide with zephyrs through  
the sky;  
But **DESTINY** has me crawling.



## S O S

Look at poor Blessed Martin de Porres. Won't you do something to help him? Divine Word Missionary, Father Maurice Rousseve, pastor of St. Benedict Church in Duson appeals to the readers of the MESSENGER to help him repair or replace the statue of good Blessed Martin in his mission at Scott, La.

If you wish to help, send your contributions to:

The Rev. Maurice Rousseve, S.V.D.  
Box 146 — St. Benedict Church  
Duson, Louisiana



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Suddenly, Tommy blurted out, “Say, Shorty, do you think I have a vocation?”

“What’s the matter . . . don’t you like it here?” asked Shorty guardedly.

“Sure, Shorty . . . but that’s not the point,” he moaned. “I didn’t realize WHY I had come here . . . I hadn’t the foggiest idea that I was supposed to be a priest.”

With genuine sympathy, Shorty endeavored to resolve the problem of his friend. “Say, Tommy,” he asked hopefully, “what would you do if you did go home?”

“Go to school, I guess,” was the somber reflection.

“Well, aren’t you doing that right here?” inquired Shorty encouragingly.

Tommy’s bleared eyes flashed an expression of respectful admiration at this rational comment.

Sensing progress, Shorty logically persisted, “What’s wrong with staying on and finishing high school at Techny? The Seminary won’t lose anything. Your father is paying full tuition, isn’t he? . . . Then, when you graduate, if you still want to quit, I’m sure you’ll be able to find a way.”

“I guess that’s sensible,” concluded Tommy.

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Sophomore year at St. Mary’s ended without fanfare. But the summer of 1915 proved a memorable vacation.

On Sunday morning, July 24, Tommy strolled along LaSalle Street in Chicago. Attracted by a swirling crowd at the Clark St. Bridge, he discovered that the Western Electric Co.

was holding its annual picnic. The first of 5 steamers chartered to transport the picknickers across the lake to Michigan City, had already been moored to the wharf. Tommy decided to hang around and watch it get under way.

A burst of screams and frenzied cries surged into the air. The moored steamer had turned on her side, then slipped beneath the water. The Eastland lay on the bottom of the Chicago River!

Hundreds of women and children on the upper deck had been thrown into the muddy water. Passengers in cabins or on lower decks were swallowed up without a chance of rescue. Babies and children were drowning by the score.

Tommy joined the horrified bystanders and rushed to the water’s edge, hurling barrels, crates, and chicken boxes into the water thick with crazed struggling people. The insignificant crates and barrels saved unrecorded numbers from a watery death. With shuddering dismay Tommy viewed the 812 corpses for whom there had been no rescue. He returned to Eldora with the impact of the disaster etched deeply into his memory.

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Long before he had completed high school and college, Tommy discarded all thoughts of quitting the seminary. In later years, looking back on those first 6 years at Techny, he used to say, “At first, I didn’t want to go to Techny. But after two years, you couldn’t drive me out of there with a shotgun!”



The Sisters who pronounced their vows on April 6. (l to r.) Sister Mary of the Immaculate Heart, Sister Mary Magdalen of Jesus, Sister Mary Aimee of the Holy Spirit.

## "IN FOR LIFE"

By A Dominican Sister

April sixteenth was another day of great rejoicing for the Dominican Sisters of the Perpetual Rosary, Marbury, Alabama. Sister Mary Aimee of the Holy Spirit, O.P., Sister Mary of the Immaculate Heart, O.P. and Sister Mary Magdalen of Jesus, O.P. will pronounce Perpetual Vows. The Most Reverend Thomas J. Toolen, D.D., Ll.D., Archbishop, Bishop of Mobile-Birmingham presided at the ceremony. The sermon was delivered by the Very Reverend Edward L. Hughes, O.P., S.T.M., Provincial of the Dominican Fathers, Province of Saint Albert the Great.

The Sisters who made Perpetual Profession are from Chicago, Illinois. All three are graduates of De Paul University.

The Marbury Dominicans, besides praying the Rosary day and night, have the privilege of Perpetual Exposition of the most Blessed Sacrament. Theirs is an interracial Cloistered community. They have for their motto: "*Ut Omnes Unum Sint*"—"That All May be One." They will accept any suitable candidate, regardless of race or nationality. Theirs is a life of

prayer and penance, adoration and reparation. The end—personal sanctification of their friends, benefactors, the whole world for Jesus and Mary. They pray especially for their own Dominican Fathers . . . and for all priests. In a very special manner too, they offer their prayers and sacrifices for the conversion of the South.

A friend once remarked to the Sisters: "You look so happy. Why is this?" They were speechless for a second . . . How could they explain that which one really has to experience to know? And yet, it can be answered in the words of the Master: "Seek ye first the Kingdom of God and all else will be added." The Nuns give up everything, in order to possess the Source of everything . . . GOD. Their joy is radiant because they have found Him Whom their hearts were seeking . . . and their peace is deep because no man can take their treasure away.

Any young lady who is interested in entering this Community of the Sisters of Saint Dominic, may write to: Reverend Mother Prioress Dominican Cloister of Saint Jude, Marbury, Alabama.



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### TECHNY SISTERS LEAD IN TEACHING NEGROES

Techny, Ill.—Forty per cent of the 4,641 Negro children in diocesan schools in the Natchez, Mass. diocese are taught by the Holy Ghost Missionary Sisters. The Sisters state that about 36 per cent of the children in their schools are Catholic. About half the 818 Negro students in Catholic high schools are taught by the Sisters.

### NEGRO AMERICAN FRIAR FIRST IN BRAZIL MISSION

Rio de Janeiro, Brazil—Father Norris de Porres (Ward) O.F.M., Conv. of Washington, D.C., is the first Negro North American Franciscan working in the Franciscan Missions in Brazil. Father Martin, who was born in Boston, was received into the Church at the age of 18. The first American Negro friar in the order's 700 years, he was ordained to the priesthood June 4, 1955 in Albany, N.Y. He has been in Brazil since December.

**Father  
Martin de Porres,  
O.F.M., Conv.**





## Negro Prelate Consecrates White Bishop

Kabgayi, Ruanda — (NC)—A Negro Bishop was the consecrator at ceremonies raising Msgr. Andre Perraudin to the episcopacy, marking the first time that such an event has occurred in the Belgian Congo. The Consecrator, Bishop Aloysius Bigirumwami, Vicar Apostolic of Nyundo, Ruanda-Urundi, Belgian Africa, officiated at the ceremonies here on Palm Sunday, March 25. The new prelate, a native of Switzerland, was named vicar-apostolic of Kabgayi last December.



The Most Rev. Aloysius Bigirumwami  
of Nyunda, Ruanda-Urundi  
Belgian Congo



## A Stamp Speaks

Bishop Bowers, the first negro S.V.D. raised to the episcopal rank, is bishop of the Gold Coast, Africa. But just where is the Gold Coast? This stamp answers that question, and it also tells us, by its picture of Queen Elizabeth, that the Gold Coast is a part of the British Commonwealth of nations. But the stamp does not tell us that of the million and a half people in the bishop's diocese, less than fifty thousand are Catholics. It does not tell us of the countless difficulties a missionary must face in his noble task.

But one thing more the stamp does tell us, by that familiar price sign, is that everything costs money, whether it be a postage stamp or a thatched roof for a mission chapel. Missions must be supported. Are you doing your share?

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## Boys' & Girls' CORNER

Three little misses from Duson, La.

Dear boys and girls:

Well, here we are in the beautiful month of May; The spring flowers are blooming, cute little blades of fresh green grass are peeping out of the ground, and the nice sunshine is warming things up just grand. Really it makes me feel glad to be alive. How about you?

**When April rain and April sun  
Their soft awaking task have done;  
Then May, the Queen of many flowers,  
Redecorates this world of ours.**

by A. Corne

And I bet all of you boys and girls know what makes May so special a month. Of course! It is the month of our Blessed Mother. Doesn't the beautiful hymn to Mary come into your mind now: "Tis the month of our Mother, the blessed and beautiful days!" The Catholic Church has picked this month out to be the Virgin

Mary's very own. All grown-ups and boys and girls who love Mary and want to be known as her children, try to go to Mass and Communion, or to the evening devotions in her honor every day of May.

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Wherever you are, or wherever you go,  
I'll pray that our sweet Blessed  
Mother may know.  
Whoever you are and whatever you do,  
May Mary, our Mother, be there  
helping you.

by A. Corne

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Dear A. Corne,

My name is Margaret. I go to St. Mary's Academy and I am in 6th grade. I like to read the Children's Corner. I would like you to put my name in your column.

Yours truly

Margaret Epps  
New Orleans, La.

Thank you very much, Margaret. I am delighted to know that you like to read the Corner. Your name is now printed here, and if it makes you happy, it makes me happy to put it here. Write again whenever you wish to.

Dear A. Corne:

I am thirteen and in the fifth grade. I go to church every Sunday, rain or shine. I enjoyed the Boys' and Girls' Corner, and the stories of Father Smiley. Please, write more stories of Father Smiley and make them longer.

Your friend,

Willa Ether  
Houston, Texas

That's a fine letter, Willa. You must love God very much to go so faithfully to church every Sunday, rain or shine. I hope your example encourages other boys and girls to be faithful, too. Father Smiley will be back in the Corner, again. He has a habit of popping up wherever there are children around, because he likes boys and girls very much. And they all like him, too. Maybe it's because he tries so much to be like his Divine Master, Jesus, as

A hat  
and a horse,  
And  
I'll be off.



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Dear A. Corne:

I am 14 years old and my name is June Boutte. I am in the 8th grade. Please, enter my Vocation Verse in the Contest. (See below).

I have two brothers; one is in St. Augustine's Seminary. I would like to win a prize very much.

May Jesus, Mary, Joseph help and bless you always.

June Boutte  
New Orleans, La.

June, your letter was neatly and nicely written. Your Verse has been entered in the contest, but I believe that you forgot to make the two lines rhyme, like most of the other contestants did. I am glad to hear that you have a brother in St. Augustine's Seminary. Some day you may be the proud sister of a Priest, so pray often for him that he might persevere. Thanks a lot, too, for the nice blessing at the end of your letter.

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Three little misses from Duson, La.

Dear boys and girls:

Well, here we are in the beautiful month of May; The spring flowers are blooming, cute little blades of fresh green grass are peeping out of the ground, and the nice sunshine is warming things up just grand. Really it makes me feel glad to be alive. How about you?

**When April rain and April sun  
Their soft awaking task have done;  
Then May, the Queen of many flowers,  
Redecorates this world of ours.**

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Youngsters make music in Chicago. Little Flower School orchestra, Anacleto Palma, directing.

It takes great love to stir a human heart  
To dwell beyond the others and apart;  
A love that is not shallow, is not small,  
Is not for one or two but for them all;  
A love that can wound love  
For its higher need;  
A love that can lose love  
Though the heart may bleed;  
A love that can leave love, family and friend,  
Yet steadfastly live, loving to the end;  
A love that asks no answer,  
That can live  
Moved by one deathless force—  
To give.  
Love, strength and courage,  
Courage, strength and love;  
All Priests and Brothers  
Are built thereof.

Miss O'Keeffe is a registered Nurse, and she may have been describing the beauty of her own vocation as well as that of the Priests and Brothers. She doesn't mention Sisters, but the wonderful sentiments of this poem apply to them, too, and very fittingly. May God bless and thank her for her beautiful poem. Write and tell me, boys and girls, how you like it.

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spired to join.

Richard Hebel is our first winner this month. He wrote:

I'll be an actor yet, someday,  
And play Christ in the Passion play.  
Richard Hebel, age 14  
Covington, Ky.

Our second winner is from Cleveland. Her entry:

I like to skate; perhaps I'll try to be  
A skater gliding on a frozen sea.  
Maggie Ditez, grade 9  
Cleveland, Ohio

This month's last winner is from Mobile.

If I try I'll be a nurse,  
To make people well and cheat the hearse.  
Betty Walker, grade 11  
Mobile, Ala.

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By Msgr. Joseph A. Keener

Pope Gregory XVI called Germaine "The Saint We Need" and Pope Pius IX added, "Go to Germaine." Once you come to know this lovely girl, you will never be able to get her out of your mind—or your heart.

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In the meantime, keep on praying for the Priests and Sisters working in our poor missions; pray for me, too; and above all—

Pray that God's mother,—

She who consoles

More than any other,—

Will help save our souls.

God bless and keep all of you.

A. CORNE

St. Augustine's Seminary

Bay Saint Louis, Mississippi

### HELP COMPLETE A BURSE

A Burse or Scholarship of \$5,000, invested, will support a seminarian until ordination. Then it will be applied to another, and another, generation after generation. Won't you please help us to complete a Burse? Won't you help the dream-bubbles of Youth to reach the sky of the priesthood?

### INCOMPLETE BURSES

Messenger Burses—Totals to date ..... April 6, 1956

Blessed Martin de Porres #6 .....	\$1,025.74
St. Joseph .....	2,541.50
Sorrowful Mother .....	1,172.00
St. Jude .....	1,572.50
Holy Ghost .....	1,073.70
St. Elizabeth .....	583.00
St. Matthias .....	861.50
St. Madeline Sophie Barat .....	287.50
St. Martha .....	334.00
Our Lady of Fatima .....	564.00
Little Flower .....	1,283.25

SEND YOUR DONATION TO:

**REV. FATHER RECTOR**

ST. AUGUSTINE'S SEMINARY

BAY ST. LOUIS, MISSISSIPPI

Dear Father,  
Please accept \$ ..... as a contribution  
towards Burse of .....  
Name .....  
Address .....  
City ..... Zone ..... State .....





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Name \_\_\_\_\_

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JUNE 1956

ST. AUGUSTINE'S

# Messenger





Replica in miniature of the Sacred Heart Wayside Shrine which overlooks U.S. 90 at St. Augustine's Seminary, home of the MESSENGER.

# MONTHLY NOVENA

TO THE

# SACRED HEART



*Next Novena*  
*May 24 to June 1*

For the benefactors and friends of the DIVINE WORD MISSIONARIES  
of the Southern Province.

- ★ Novena ends on the First Friday of each month.
- ★ Daily during the Novena a Mass will be said by the Very Rev. Robert E. Pung, S.V.D., Provincial, for your petitions.
- ★ Daily from January to December, your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.
- ★ Send your petition and offering before the first day of the Novena.

Date .....

Dear Father Pung:

Enclosed is my offering of \$..... towards the work of the Divine Word Missionaries in the HOME MISSIONS among the Mexicans, Japanese and Colored of the Southern Province. Please remember my petitions in your Sacred Heart Novena and I will offer my prayers and sacrifices for your Missionaries.

Name .....

Address .....

City ..... Zone ..... State .....

My Petition .....

# Remember The HOME & FOREIGN Missions by Enrolling in The Society for the PROPAGATION of the FAITH

## MEMBERSHIPS

**ORDINARY** Membership enrolls an individual for one year.

Offering is \$1. Your deceased may be enrolled that both the living and deceased may share in the spiritual favors of the Society.

**SPECIAL** membership for \$6 yearly may include ten persons living or deceased.

**PERPETUAL** membership links a living or deceased person forever to the mission work of the Church. The offering is \$40 for each individual (payable at once or within a year).

**FAMILY PERPETUAL** membership at \$100 may include immediate members of one family—mother, father, sons and daughters—whether living or departed.



Bishop Fulton J. Sheen, D.D., National Director of the Propagation of the Faith in the U.S., leaves for Rome to attend the annual meeting of the National Directors of the Society for the Propagation of the Faith.

## CUT OUT & MAIL

Dear Father:

Enclosed is my offering of \$\_\_\_\_\_ as my \_\_\_\_\_ membership fee in the Society for the Propagation of the Faith, to help the work in the Home and Foreign Missions.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Note: Your Offering and name will be forwarded to your local Diocesan Director for the Propagation of the Faith by St. Augustine's Messenger.

To  
St. Augustine's  
MESSENGER  
Bay St. Louis,  
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*The*  
MAGAZINE  
*with a*  
MESSAGE

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Rev. Hubert B. Singleton, S.V.D.  
Associate Editor

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Converts are received into the Church at St. Charles Borromeo's in Harlem. Through the Sacrament of Baptism, one becomes a member of Christ's Church and thus becomes eligible to receive the other Sacraments of the Church. Monsignor Drew says of his convert work among Negroes in Harlem: '... the Negro convert is not content once he himself is received into the Church. He wants to tell his friends about it. He has a real missionary spirit'. America with its 15,000,000 Negroes is ripe for a rich harvest for Holy Church. Help the missionaries to reap this harvest with your good prayers and alms.

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MEMBER OF THE CATHOLIC PRESS ASSOCIATION

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## CHRIST'S REDEMPTION OF ALL, CONQUERS RACIAL INTOLERANCE

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### Archbishop Cushing Prays for Brother Bishops in South

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(EDITOR'S NOTE: *The following is a special Holy Week statement by Archbishop Cushing stressing the "universal nature of Christ's redemptive act for mankind." The statement was made public on March 28, 1956. This is a reprint from the Boston Pilot.*)

During the next few days the entire Christian world commemorates in solemn fashion the sufferings and death of our Divine Savior. Hundreds of millions of peoples will climb again in spirit the dread hill of Calvary where the God-man poured out in abundance his precious blood for the redemption of men. In the midst of these days of special supplication I wish to commend to your particular meditation the universal nature of Christ's redemptive act for humankind.

The outstretched arms of Christ on the cross should remind us that he embraced the whole world: "Thou wast slain in sacrifice; out of every tribe, every language, every people, every nation thou has ransomed us with Thy blood and given us to God". (Apoc. 5, 9). He himself set no limits, save the boundaries of the world, for the work of his salvation—"Go into the whole world and preach the gospel to every creature..." (Mat. 15, 16). "Going therefore teach all nations..." (Mat. 28, 19). And St. Paul reminded in unforgettable words the people of Galatia, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. For you are all one in Christ Jesus". (Gal. 3, 28).

Even while we contemplate this immense largesse by which God thus enfolded all mankind in his sacrificial death, we cannot fail to see that even those who claim his name as their own have dared to narrow down the implications of his sufferings.

Nor must we look to other lands and other peoples to find those who in unworthy acts of discrimination attempt to set at naught the full meaning of Christ's redemption. Here in our own country, in north and south, east and west, men reject in varying degrees the just claims of their brothers to justice and equality. Whenever we thus cast aside the love of a brother, by that same gesture we have flung from ourselves the protecting claims of the fatherhood of God. The Christian must see Christ in every face—"I am the vine, you are the branches..." (John 15, 5). "As long as you did it to one of these my least brethren, you did it to me". (Mat. 25, 40).

Whenever racial intolerance shows itself in any part of our nation, whenever human hearts are turned in bitterness against their neighbors, whenever discrimination touches another with its acid sting—then is Christ cru-



cified again and for some, at that moment he has died in vain. For those who call themselves Christian, these are moving reflections, especially at this season; they must surely have a grim meaning for all those who know themselves to have been washed in the blood of the Lamb.

To be sure, the Lord understands the weakness of our ways and it is comforting to remember that this mercy is above all his gifts. And we know that it is not possible for us either in a single instant to rewrite the history of many decades in some unseemly display of excitement and zeal. A product concern for the general welfare of the community, however, does not suggest either temporizing or delay, it merely

requires that among many paths open for action we take those which will be least violent and most effective. Difficult days like these are not times for the opportunist or the zealot; they need the patience and prudence of the thoughtful Christian who relentlessly but lovingly applies the words of Christ to the incidents of the contemporary scene.

I urge Catholics in the Archdiocese to scan diligently their own consciences in order to scour from their souls any stain of acrimony toward their neighbors. At the same time their prayers should rise in petition to the Father of us all asking him to sustain by his grace all those who have been placed in circumstances which can be so easily



Blessed Gregory washing the feet of a Negro Catholic layman in ceremony at the Holy Cross Cathedral in Boston on Holy Thursday. At the same ceremony in which he washed the feet of 12 laymen of various racial origins the Archbishop delivered his Paschal message.

## CHRIST'S REDEMPTION OF ALL, CONQUERS RACIAL INTOLERANCE

### Archbishop Cushing Prays for Brother Bishops in South

(EDITOR'S NOTE: The following is a special Holy Week statement by Archbishop Cushing stressing the "universal nature of Christ's redemptive act for mankind." The statement was made public on March 28, 1956. This is a reprint from the Boston Pilot.)

During the next few days the entire Christian world commemorates in solemn fashion the sufferings and death of our Divine Savior. Hundreds of millions of peoples will climb again in spirit the dread hill of Calvary where the God-man poured out in abundance his precious blood for the redemption of men. In the midst of these days of special supplication I wish to commend to your particular meditation the universal nature of Christ's redemptive act for humankind.

The outstretched arms of Christ on the cross should remind us that he embraced the whole world: "Thou wast slain in sacrifice; out of every tribe, every language, every people, every nation thou has ransomed us with Thy blood and given us to God". (Apoc. 5, 9). He himself set no limits, save the boundaries of the world, for the work of his salvation—"Go into the whole world and preach the gospel to every creature..." (Mat. 15, 16). "Going therefore teach all nations..." (Mat. 28, 19). And St. Paul reminded in unforgettable words the people of Galatia, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. For you are all one in Christ Jesus". (Gal. 3, 28).

Even while we contemplate this immense largesse by which God thus enfolded all mankind in his sacrificial death, we cannot fail to see that even those who claim his name as their own have dared to narrow down the implications of his sufferings.

Nor must we look to other lands and other peoples to find those who in unworthy acts of discrimination attempt to set at naught the full meaning of Christ's redemption. Here in our own country, in north and south, east and west, men reject in varying degrees the just claims of their brothers to justice and equality. Whenever we thus cast aside the love of a brother, by that same gesture we have flung from ourselves the protecting claims of the fatherhood of God. The Christian must see Christ in every face—"I am the vine, you are the branches..." (John 15, 5). "As long as you did it to one of these my least brethren, you did it to me". (Mat. 25, 40).

Whenever racial intolerance shows itself in any part of our nation, whenever human hearts are turned in bitterness against their neighbors, whenever discrimination touches another with its acid sting—then is Christ cru-

cified again and for some, at that moment he has died in vain. For those who call themselves Christian, these are moving reflections, especially at this season; they must surely have a grim meaning for all those who know themselves to have been washed in the blood of the Lamb.

To be sure, the Lord understands the weakness of our ways and it is comforting to remember that this mercy is above all his gifts. And we know that it is not possible for us either in a single instant to rewrite the history of many decades in some unseemly display of excitement and zeal. A product concern for the general welfare of the community, however, does not suggest either temporizing or delay, it merely

requires that among many paths open for action we take those which will be least violent and most effective. Difficult days like these are not times for the opportunist or the zealot; they need the patience and prudence of the thoughtful Christian who relentlessly but lovingly applies the words of Christ to the incidents of the contemporary scene.

I urge Catholics in the Archdiocese to scan diligently their own consciences in order to scour from their souls any stain of acrimony toward their neighbors. At the same time their prayers should rise in petition to the Father of us all asking him to sustain by his grace all those who have been placed in circumstances which can be so easily



**Archbishop Cushing washes the foot of a Negro Catholic layman in ceremonies at the Holy Cross Cathedral in Boston on Holy Thursday. At the ancient ceremonies in which he washed the feet of 12 laymen of various racial origins the Archbishop delivered his forceful sermon.**



surrounded with misunderstanding and strife. May the Lord guide them by his inspiration so that they will stand firm where firmness is required, and yield where it is possible to yield; let no worldly purpose lead to a compromise of principle, and let no excess of zeal bring old fires to new flame.

Our prayers in a special manner include our brother Bishops in the south who have shown themselves to be truly good shepherds guarding *all* the sheep of the flock entrusted to them. May God give them continuing guidance! As we enter the sacred triduum of Holy Week we must make our own the prayer of our Saviour, "That all may be one, as thou Father in me and I in thee; that they also may be one in us; that the world may know that thou has sent me". (John 17, 21).



#### WORLD LEADERS FOR PEACE

Secretary General of the United Nations Hammerskjold (second from left) was received in audience by His Holiness Pope Pius XII recently. The Hon. Hammerskjold was on his way to the Holy Land to seek peace between the Arabs and the Israelis.



### Reflections of a Nun on Race

*(Shortly after Easter of this year, one of the members of our community received a letter from a nun in which were written the following lines. The good Sister, not writing for publication, will be surprised if she runs across her thoughts printed on this page. Ed.)*

"Good Friday we all went to Immaculate Church . . . It was at one time the most beautiful church (in the city), but folks moved away and now it is in an almost entirely colored section. As we went up to the altar to kiss the feet of our Savior and all were so devout, with no distinction of color or social standing, I had to cry for joy and wondered why we could not all live this way without such foolish ideas that some are better than others and

must therefore have the first place or extra honors always shown them. It seemed to me that at the judgment seat we will consider ourselves lucky to be with these very persons whom we now think of as beneath us because of some accidental qualities of birth or station. How small it made all such considerations appear as we took our turn kissing the crucifix and asking for mercy. No one had any repugnance and we were a motley crowd of all walks of life and age and importance, if there is such a thing at all. Well, when I returned I heard several sisters say they cried too; so much did it affect them to see all united at the foot of the cross with no thought apparently of anything else than to love God."

# IS DESEGREGATION OBLIGATORY?

## *Jesuit Cites Church Doctrine*

*On what ground can it be said that desegregation, with acceptance of our colored and other "non-white" brethren on even terms with white people, is demanded by Catholic moral and religious doctrine?*

This is a question Father Robert C. Hartnett, S.J., former editor of *America*, proposed to himself in an article written for *The Catholic Weekly* of Saginaw, Michigan. Father Hartnett, who is now political science instructor at the University of Detroit, answered the question as follows:

Very briefly (and hence challengingly), here are what I believe to be the reasons:

1. "Thou shalt love thy neighbor as thyself" (Matthew, 22-39; Mark, 12-31). In the parable of the Good Samaritan, Our Lord made it very clear that everyone in need is our "neighbor" (Luke, 10-27). Indeed, at the Last Judgment, Christ has warned us, He will judge us according to the love we have shown to "the least of these my brethren" (Matthew, 25-34).

This means that we will all be finally and irrevocably judged by Christ according to this divine law of loving our neighbor, Negroes included, the way we love ourselves.

2. "The equality of rational nature in all men" upon which Pope Pius XII insisted in his very first Encyclical, "The Unity of Human Society" (1939), obliges us to respect, in practice, the

"fundamental personal rights" of all—not just white—human beings.

This specifically includes, for example, "the right to work, as the indispensable means toward the maintenance of family life"—without distinction of color.

We commit a sin, to my mind, when we deny a colored person employment merely because of his color. He has a serious moral duty to work to support himself and his family. Then how can denying it to him arbitrarily, capriciously, be free of the sin of injustice?

3. *Compulsory, legally coerced, racial segregation* in public education, public travel and public recreational facilities, is, in general, immoral. It might be tolerated for a limited time, owing to special circumstances.

But as a system, even privately imposed racial segregation seems to have been condemned by Archbishop Rummel of New Orleans "because it is a denial of the unity and solidarity of the human race as conceived by God in the creation of Adam and Eve" ("The Morality of Racial Segregation," pastoral dated February 11, 1956).

4. *The virtue of prudence* may sanction caution in remedying long-standing violations of justice and charity, but it requires that they be remedied. We have delayed three generations already in regard to the violation, by racial segregation, of Christian charity and justice.

## God's Children

Novena Notes  
June, 1952

Whether our skin be white or colored,  
God made us all of the self-same clay:  
He will make no discrimination  
When we stand before Him on the Judgment Day.  
God does not judge a man by his color,  
He judges him solely by his deed.  
We are all alike in God's eyes: His children,  
White or colored as He decreed.

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# THE CHURCH'S WORK AMONG NEGRO CATHOLICS AT ST. CHARLES BORROMEIO'S IN HARLEM

By MSGR. CORNELIUS J. DREW

*The Right Reverend Monsignor Cornelius J. Drew, has been pastor of Charles Borromeo's Church, largest of Harlem's five Catholic parishes since 1949. Ninety percent of Monsignor Drew's parishioners are converts. The pictures which accompany Monsignor's article deal with the large scale baptisms of adult converts at St. Charles Borromeo's in Harlem. The staff of St. Augustine's Messenger is grateful to Monsignor Drew for this article which he wrote especially for the MESSENGER.*

Scripture, tradition and reason, our three instruments to probe and prove the Divine Truths, are in agreement that the Son of God, Jesus Christ, founded a Church on earth to preach His Gospel and administer His Sacraments to ALL who would believe. Essentially, therefore, it must be a missionary Church. While it must care for the faithful, it must also continue to bring the Way, Truth and Life to those who as yet have not been validly baptized.

Jesus definitely commissioned the Twelve to "preach My Gospel to every creature, to teach all nations", and until that has been done, the Church cannot relax her missionary efforts.

In this country, not so long ago, a missionary country where the Kingdom of God was still being spread by priests and religious from other lands, we have been made aware by our Propagation of the Faith Society that it is now our time and turn to offer our

prayers, our funds, our young men and women to make all men His disciples. It is a tribute to the sincere faith of the American Catholics that missionary societies have multiplied and waxed strong during this century.

It has alerted us to the fact that there are home, as well as foreign, missions, that not only do China and Africa need the true Gospel, but large sections of our South and West need what our Church has to give. We can be as happy about what has been done by our missionaries at home and abroad as we should be as generous to help them to further results.

But most of us, including clergy and religious as well as laity, have overlooked a large field for zealous missionary activity at our back door. The average city parish was quite content to minister to the Catholics of the neighborhood, and it may be said that it did take good care of the faithful parishioners as well as try to do something to help the careless and fallen-away Catholics through the Clergy, the Holy Name, the St. Vincent de Paul, the Children of Mary, and Confraternity of Christian Doctrine and similar groups.

But it almost completely ignored the hundreds of non-Catholics living all over the place. Except for a few conversions, chiefly through marriage, contemplated or consummated,

Monsignor Drew officiates at Brotherhood Week exercises





there was no definite, organized attempt to reach either Protestant or Jewish neighbors. Either it was regarded as impractical because of the work involved and the lack of priests and religious needed to do it, or it wasn't regarded at all. This was the prevailing, almost universal, spirit, especially in our larger cities, where most of our Catholics dwell. This was true, in spite of many very zealous bishops, pastors and priests. This was true, in spite of the Master's injunction, "Preach my Gospel to every creature."

There were mission bands of preachers, religious and diocesan, but they confined themselves almost entirely to parish missions and novenas for Catholics. A few dioceses had information centers, some few went on the air to explain Catholic doctrine to all who would listen. Circumstances — the "brick and mortar age" of the erection of churches and schools and the lack of vocations — were conforming the Church to the subtle danger of "saving the saved", and thereby losing its essential missionary spirit.

In 1933 a movement sprang up in the Archdiocese of New York which has done much to awaken the Church's latent missionary spirit in the parishes. Because of the great influx of Negroes from the South, several of the parishes in Manhattan and the Bronx changed complexion. The whites, unaccustomed to living with Negroes, fled at their approach, leaving solidly Catholic neighborhoods to the newcomers, few of whom were Catholics. Most of the pastors, desperately disturbed by the desertion of the parishioners whom they had baptized and married, and whose children they had then baptized and educated, tried in vain to stem the tide. They did not persuade the Catholics to stay, but, unconsciously and unfortunately, they estranged the Negro. Two assistants, classmates in Dunwoodie, Father Walter McCann in West-side St. Thomas, and Father Joseph Walsh in Eastside



Monsignor Drew performs the Baptism Ceremonies

All Saints, whose parishes were far removed, but similarly affected by the changing neighborhoods, aware of the Catholicity of the Church, as also of Her doctrine that Jesus died for all men, were aware, also, of a striking inconsistency. Many of our finest young people were being sent to convert Negroes in Africa, while scores of Negroes were being ignored right in our own blocks. Captivated by the special charm of these newcomers and their children, these two good priests wondered whether something could not be done about the situation. Providentially, Father McCann's brother, an outstanding member of the Archdiocesan Apostolate Mission Band (founded, incidentally, by Bishop Cusack, their saintly uncle) was in line for a pastorate. They inspired him with the idea of another apostolate—this one for the hundreds of thousands of Negroes who were deeply religious and thus ripe to receive the True Faith. When Cardinal Hayes heard that Bishop Cusack's nephews were volunteering for the Negro Apostolate, he regarded it as an answer to his prayers. On his visits to the Bahamas, over which he had supervision, he had witnessed the fervor of the Negroes who had been converted by the devoted Benedictine priests, and, aware that they were coming to New York by the thousands, had asked God to direct him in planning for their salvation.

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who might be arrested for parading on Seventh Avenue with banners reading "Become a Catholic." His Eminence recognized the implication that these three priests would not await the coming of the Negro to a Catholic rectory, but, as true missionaries, were going to go out into the highways and byways to bring them in to the King's Banquet. His reply was, therefore, "Don't worry! I'll bail you out."

In July of 1933, the New York Apostolate to the Negro was established in St. Charles, the heart of Harlem. On October 1, there was an outdoor procession, with the 130 parishioners carrying the 15 banners representing the fifteen Mysteries of the Rosary. This caused a sensation in the neighborhood and attracted so many to the instruction classes that 239 adults and 156 infants were baptized in 1934. In 1935, some 695 converts were confirmed, and their adult congregation had grown to 1200, of whom 800 received Holy Communion weekly. It is interesting and significant to note that seven out of nine applicants survived the four months of twice-a-week instruction classes, and that only eight persons baptized that year did not return for Confirmation, including some who had moved away. On May 1, 1937, the thousandth adult convert was baptized. Cardinal Spellman's first Confirmation in New York was in St. Charles' parish. He could not help but observe that bishops are accustomed to confirmed hundreds of children, but

only a dozen adults, whereas in St. Charles, 343 of the 417 whom he confirmed were adults. "L'Osservatore Romano" in its June 3, 1940 edition called attention to the Apostolate of the Colored in America, noting that in St. Charles Parish over 3,000 adults were baptized, and in its Mission, St. Aloysius, almost 600. In July 1941, almost 3,000 Negro Catholics travelled from Harlem to Auriesville for a day of fervent pilgrimage to the Shrine of the Jesuit Martyrs.

It is good to know that the harvest of souls, due to the sowing of those pioneer priests and the watering of God's grace, is still being gathered. Each year the dozen churches in New York, situated in the neighborhood where Negroes live in large numbers, instruct and baptize over 1500 adult converts.

Because of Cardinal Spellman's encouraging interest, the staffs of these parishes not only conduct convert classes, but hold these converts to the Church by maintaining parochial schools and the usual parish societies, plus devoting special attention to teenagers. This program also equips the Negro Catholic to take his place in any of the many parishes into whose district he is placed by the City Housing Authority in its slum-clearing program, or into which he moves because of his improved economic status.

Our missionary activity in New York has been helped immeasurably by the forthright, courageous, Christian stand of our Hierarchy, e.g., Bishop Waters, Archbishops Ritter and O'Boyle, and especially Archbishop Rummel. It has won a good will for the Church that is evidenced in our local newspapers, in the private and public comments of outstanding Protestant leaders, and in the warm greeting of the man on the street. We are confident that it will result in a richer harvest of souls among our Negro brethren.

We recognize the wisdom and im-



portance of the Papal directive that the Church cooperate with persons of good will in all civic activities that promote the good of the community. This is particularly pertinent to priests in the Colored Apostolate. St. Thomas Aquinas observed that it is morally impossible for people to live morally in impoverished circumstances. Not to assist the Negro to obtain decent homes, better jobs, equal opportunity for education, and the civil right which this land guarantees by the Constitution, but which, in reality are God-given rights which all men should be encouraged to exercise in order to develop as Children of God, is to negate our pulpit preaching and our priestly ministrations in behalf of their souls.

So we work on the Manhattan Council of State Commission against Discrimination, and on various committees of the N.A.A.C.P., the Urban League, the Harlem Hospital Lay Advisory Board, the Borough President's Tenth District Planning Board, the Adopt-a-Child Group, the School District Board, the Harlem Mortgage and Improvement Council, the Harlem Tuberculosis and Health Board, the Religion and Labor Foundation, the "Religion in the Community" Committee, the Board of Directors and Executive Committee of the Archdiocesan CYO, the Citizen's Housing and Planning Council, the New York City Youth Board, and the Harlem Country Club—a group of key people in education and community activity.

While these meetings are time consuming, they prove to be of double benefit. Not only do they bring about better living conditions for our neighbors, thus allowing higher moral standards, but they also establish the rightful position of the Catholic Church in the pressing problems of our social, economic and civic life which affect to a great degree the welfare of our Negro citizens, present and future.

To sum up the story of the New

York Apostolate of the Negro, it is a continuation of the traditional practice of the Church to which Jesus Christ gave a missionary charter "Make all men My disciples." Their priests are not content to wait for people to come to them, but go out into the highways and byways, by means of a *Catholic Column* in the local newspapers, by census visits by the Handmaids of Mary, a colored religious community, and by the four Praesidia of the Legion of Mary to invite all they meet to come to the Feast prepared by the King of Kings for all mankind. It is significant that in the last year, the Archdiocese has set up information centers in 28 different locations to help non-Catholics to find the True Church.

By courtesy of the local Propagation of the Faith, the priests of the Colored Apostolate have helped our white Catholics to base their attitude toward their Negro neighbors on Catholic principles rather than on prejudice and emotion and have reminded them that the Catholic Church is, by its institution as well as by its name, intended to embrace *all* people.

We cannot praise too highly the missionary spirit of the Pioneer Priests of the New York Apostolate to the Colored, not only for the multiplied conversions, even at present, for which they are mainly responsible, but for their revival among the diocesan clergy of the missionary spirit which is essential to the Catholic Church.

Public Baptism at St. Charles Borromeo's Church  
Harlem



## INTENTIONAL SECOND EXPOSURE



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It is good to know that the harvest of souls, due to the sowing of those pioneer priests and the watering of God's grace, is still being gathered. Each year the dozen churches in New York, situated in the neighborhood where Negroes live in large numbers, instruct and baptize over 1500 adult converts.

Because of Cardinal Spellman's encouraging interest, the staffs of these parishes not only conduct convert classes, but hold these converts to the Church by maintaining parochial schools and the usual parish societies, plus devoting special attention to teenagers. This program also equips the Negro Catholic to take his place in any of the many parishes into whose district he is placed by the City Housing Authority in its slum-clearing program, or into which he moves because of his improved economic status.

Our missionary activity in New York has been helped immeasurably by the forthright, courageous, Christian stand of our Hierarchy, e.g., Bishop Waters, Archbishops Ritter and O'Boyle, and especially Archbishop Rummel. It has won a good will for the Church that is evidenced in our local newspapers, in the private and public comments of outstanding Protestant leaders, and in the warm greeting of the man on the street. We are confident that it will result in a richer harvest of souls among our Negro brethren.

We recognize the wisdom and im-



portance of the Papal directive that the Church cooperate with persons of good will in all civic activities that promote the good of the community. This is particularly pertinent to priests in the Colored Apostolate. St. Thomas Aquinas observed that it is morally impossible for people to live morally in impoverished circumstances. Not to assist the Negro to obtain decent homes, better jobs, equal opportunity for education, and the civil right which this land guarantees by the Constitution, but which, in reality are God-given rights which all men should be encouraged to exercise in order to develop as Children of God, is to negate our pulpit preaching and our priestly ministration in behalf of their souls.

So we work on the Manhattan Council of State Commission against Discrimination, and on various committees of the N.A.A.C.P., the Urban League, the Harlem Hospital Lay Advisory Board, the Borough President's Tenth District Planning Board, the Adopt-a-Child Group, the School District Board, the Harlem Mortgage and Improvement Council, the Harlem Tuberculosis and Health Board, the Religion and Labor Foundation, the "Religion in the Community" Committee, the Board of Directors and Executive Committee of the Archdiocesan CYO, the Citizen's Housing and Planning Council, the New York City Youth Board, and the Harlem Country Club—a group of key people in education and community activity.

While these meetings are time consuming, they prove to be of double benefit. Not only do they bring about better living conditions for our neighbors, thus allowing higher moral standards, but they also establish the rightful position of the Catholic Church in the pressing problems of our social, economic and civic life which affect to a great degree the welfare of our Negro citizens, present and future.

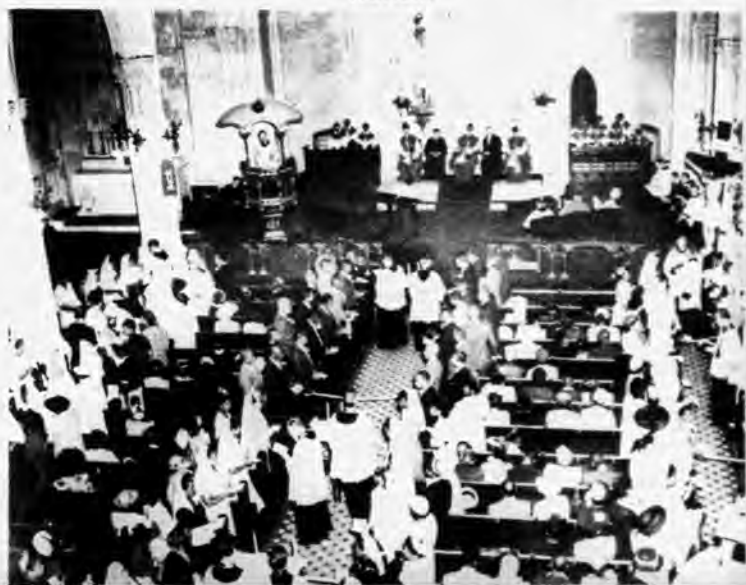
To sum up the story of the New

York Apostolate of the Negro, it is a continuation of the traditional practice of the Church to which Jesus Christ gave a missionary charter "Make all men My disciples." Their priests are not content to wait for people to come to them, but go out into the highways and byways, by means of a *Catholic Column* in the local newspapers, by census visits by the Handmaids of Mary, a colored religious community, and by the four Praesidia of the Legion of Mary to invite all they meet to come to the Feast prepared by the King of Kings for all mankind. It is significant that in the last year, the Archdiocese has set up information centers in 28 different locations to help non-Catholics to find the True Church.

By courtesy of the local Propagation of the Faith, the priests of the Colored Apostolate have helped our white Catholics to base their attitude toward their Negro neighbors on Catholic principles rather than on prejudice and emotion and have reminded them that the Catholic Church is, by its institution as well as by its name, intended to embrace *all* people.

We cannot praise too highly the missionary spirit of the Pioneer Priests of the New York Apostolate to the Colored, not only for the multiplied conversions, even at present, for which they are mainly responsible, but for their revival among the diocesan clergy of the missionary spirit which is essential to the Catholic Church.

Public Baptism at St. Charles Borromeo's Church  
Harlem





**LAYMEN'S RETREAT LEAGUE — St. Augustine's Seminary**

# **5** **SPLENDID** **OPPORTUNITIES** **For CATHOLIC** **MEN To MAKE A** **WEEK ✠ END RETREAT**

**HERE ARE THE DATES:**

1st Retreat — June 15 - 17

3rd Retreat — June 29 - July 1

2nd Retreat — June 22 - 24

4th Retreat — July 6 - 8

5th Retreat — July 13 - 15

**MAKE YOUR RESERVATION NOW . . .**

- to spend several days close to God, through Mary,
- to realize your obligation as a Catholic gentleman,
- to look deep into your own soul,
- to set matters right between you and your Creator,
- to get a tight grip on the things that make life really worthwhile.

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**RESERVATION CARD**  
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Dear Father:

I am interested in making one of your week-end retreats for  
laymen from \_\_\_\_\_ to \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Mail to:

**LAYMEN'S RETREAT LEAGUE**  
**St. Augustine's Seminary**  
**Bay St. Louis, Miss.**



# Seminary News....

## Father Baker, Jubilarian

The Reverend Christian Linwood Baker, S.V.D., professor of Dogmatic Theology at St. Augustine's Seminary celebrated his Silver Sacerdotal Jubilee at the Seminary on Monday, May 14th. Father Baker was celebrant at a Solemn High Mass in the morning at which His Excellency, The Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez, presided and the Community and many of his Gulf-Coast friends assisted. At high noon, there was a testimonial banquet in the Seminary refectory honoring Father. In the evening, Father Baker received in the Seminary parlors. Father Baker is a Seminary fixture having spent virtually all his priestly life at St. Augustine's. Besides teaching Dogma in the Major Seminary, he teaches science in the Minor Seminary. His hobbies include painting and camellias. Ad multos annos, Father!

St. Augustine's Messenger is not published in July and August. You will receive your next issue of the Messenger in September.—Editor.

The Rev. Christian L.  
Baker, S. V. D., Jubilarian  
1931 — May 14 — 1956

## Candidate Arthur Smart

### Dons Novice's Habit

In the privacy of the Novitiate chapel during the beautiful Season of Easter, Arthur Smart, candidate for the Brotherhood in the Society of the Divine Word, received the habit of a Novice from the hands of Very Reverend Father Provincial Robert E. Pung, S.V.D. Father Provincial was assisted by Father Hubert Posjena, Novice Master and Father Edward Baur, neo-presbyter. Mr. Smart received the religious name of Brother Valentine which will be his name through life as a Novice and later as a Professed member of the Society of the Divine Word. Brother Valentine works as receptionist and clerk in the Office of the Rector.



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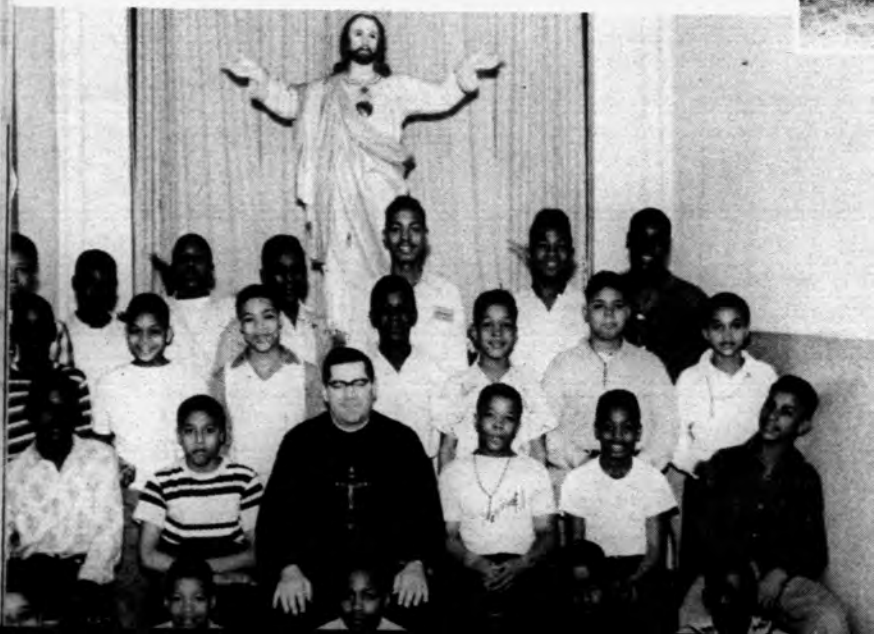
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On Friday morning, June 1, these nine graduates of the Minor Seminary received their diplomas from Very Reverend Father Rector. Each has satisfactorily completed the first part of his training which leads to the Holy Priesthood. After a vacation at home, these graduates will be invested as Novices in the Society of the Divine Word on Sept. 8 in the Novitiate at Conesus, New York. Reading from left to right, the graduates are: Standing: Albert Lawrence, Panama City, Panama; Ulysses Nicholas, St. Martinville, La.; Lloyd Banks, Convent, La.; Charles Cole, North Little Rock, Ark. Seated: John Dumas, Slidell, La.; Raymond Jones, New Orleans, La.; John Sudbury, Meridian, Miss.; Willie Williams, Jr., Buras, La.; Ephraim Innis, Panama City, Panama. ▶



#### ◀ ALTAR BOY RETREATS

At our Divine Word Seminary, Girard, Pa., twelve altar boy retreats were conducted by Father Walter Hafner, S. V. D., with an average attendance of thirty boys for each retreat. Here we see a group of smiling altar boys from St. Edward's Church, Cleveland, Ohio. Father Robert Studeny, S. V. D., is Superior at our Divine Word Seminary in Girard, Pa.

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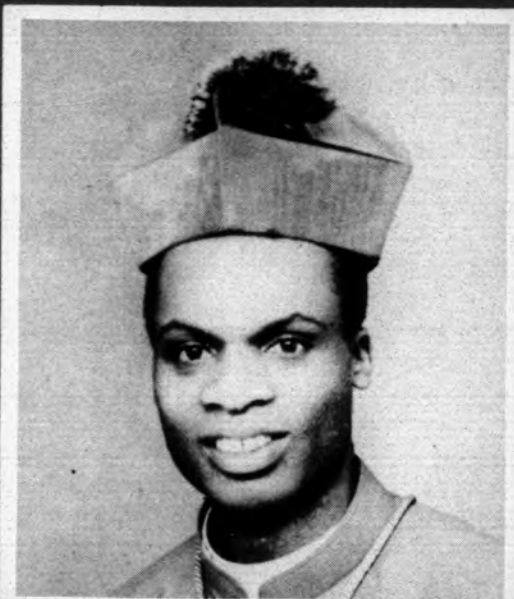
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Nello Mariani Colletti, D.D.  
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# LEAVING BEHIND THE PAST



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(Pius XII, Summi Pontificatus, 1939.)



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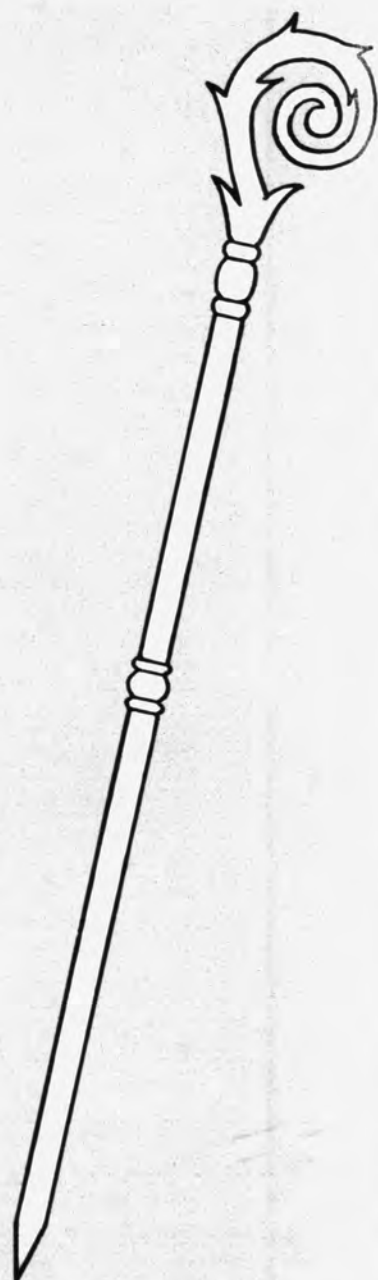
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### **THE POPE SPEAKS**

"The native priest, linked to his compatriots by the bonds of origin, character, feelings and inclinations, possesses extraordinary facilities for introducing the Faith into their minds, and is endowed with power of persuasion far superior to that of any other man. It thus frequently happens that he has access to where a foreign priest could not set foot . . ." (Benedict XV, Encyclical, *Maximum Illud*, 1919.)

*"The Church is a mother—Sancta Mater Ecclesia—a true mother, mother of all nations and all peoples and no less than of all men individually. And precisely because she is a mother, she does not and cannot belong exclusively to this or that people, nor even more to one than to another, but equally to all."*

(Pius XII, Christmas Message, 1945.)

## ACORNS by A. Corne

### HOME

It matters not what furniture  
Or wealth of table ware,  
Or pictures or appliances;  
If Mother be not there!



**MEMORIAL DAY:** Throughout the nation, men, women and children knelt in silent prayer for their loved ones and for world peace.

## CHICAGO SCHOOLS ARE INTEGRATED

CHICAGO — Sixty-two out of 75 Catholic high schools in the Chicago archdiocese now have, or have had, students from minority groups — Negro, Oriental, Mexican and Puerto Rican.

There are Negroes studying in 37 predominantly white high schools of the archdiocese, which covers Cook and Lake counties.

Sixteen other schools have no Negro

pupils, but do have students from the other three minority groups. Seven schools have had the minority groups represented in previous classes. Two of the schools, St. Elizabeth and Corpus Christi, have all-Negro student bodies.

The figures were obtained through questionnaires sent by the Catholic Interracial Council of Chicago to the 80 high schools of the archdiocese. Five of the schools made no reply.

### PIUS XI ON THE CATHOLIC PRESS

"It is not enough that a Catholic paper be printed. There must be active propaganda in its support—propaganda from man to man, from house to house. Mark it well, propaganda in favor of the Catholic Press is as necessary as the very writing of Catholic matter itself."

—Pope Pius XI



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The figures were obtained through questionnaires sent by the Catholic Interracial Council of Chicago to the 80 high schools of the archdiocese. Five of the schools made no reply.

### PIUS XI ON THE CATHOLIC PRESS

"It is not enough that a Catholic paper be printed. There must be active propaganda in its support—propaganda from man to man, from house to house. Mark it well, propaganda in favor of the Catholic Press is as necessary as the very writing of Catholic matter itself."

—Pope Pius XI



Replica in miniature of the Sacred Heart Wayside Shrine which overlooks U.S. 90 at St. Augustine's Seminary, home of the MESSENGER.

# MONTHLY NOVENA

TO THE

## SACRED HEART



### *Next Novenas*

JUNE 28 — JULY 6

JULY 26 — AUG. 3

AUG. 30 — SEPT. 7

For the benefactors and friends of the **DIVINE WORD MISSIONARIES** of the Southern Province.

- ★ Novena ends on the First Friday of each month.
- ★ Daily during the Novena a Mass will be said by the Very Rev. Robert E. Pung, S.V.D., Provincial, for your petitions.
- ★ Daily from January to December, your petitions will be remembered at the Wayside Shrine of the Sacred Heart by our Missionaries.
- ★ Send your petition and offering before the first day of the Novena.

Date .....

Dear Father Pung:

Enclosed is my offering of \$..... towards the work of the Divine Word Missionaries in the HOME MISSIONS among the Mexicans, Japanese and Colored of the Southern Province. Please remember my petitions in your Sacred Heart Novena and I will offer my prayers and sacrifices for your Missionaries.

Name .....

Address .....

City ..... Zone ..... State .....

My Petition .....

# Along the Divine Word Mission Trail!!!



◀ The Reverend Joseph Koehler, S.V.D., assistant pastor of St. Peter's Church, Pine Bluff, Arkansas, celebrated his Silver Sacerdotal Jubilee on May 13 in St. Peter's Church. Father Koehler was a missionary in China for a number of years. Since the Communist occupation of China, Father has been serving in the Southern Missions of the U. S. God grant to this great missionary a length of days in His service. If it is God's will, may he return to his beloved China as a missionary to help rectify the wrongs which Communism and dialectic materialism are spreading in the Orient.



FIRST COMMUNION AT ST. ROSE — Father Walter Bowman, S.V.D. is here pictured with his Easter First Communion Class of thirty-five children. The Reverend Carlos Lewis, S.V.D. seen at upper left assisted Father Bowman during the Ceremonies. ▶



◀ One of the promising Divine Word Missions of the South is that of St. Benedict's in Duson, La. Here are pictured the recently restored church and school of St. Benedict's. The Rev. Maurice Rousseve, S.V.D., is pastor of St. Benedict's.





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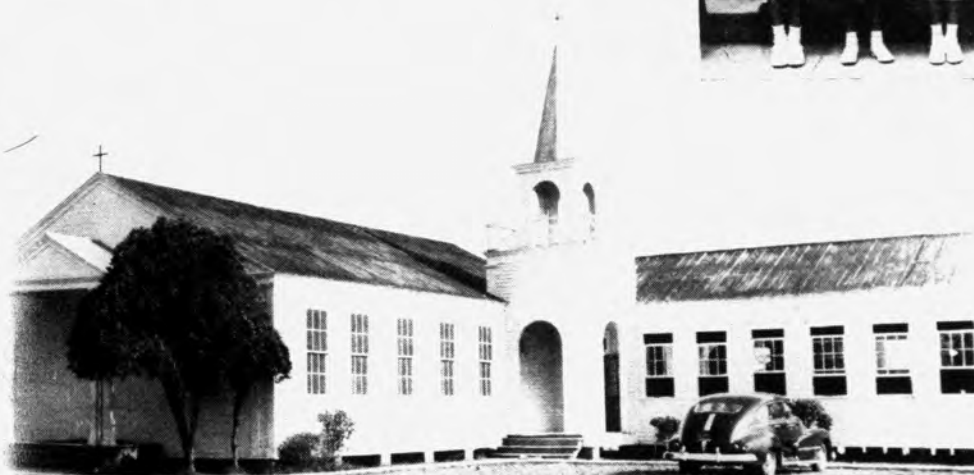
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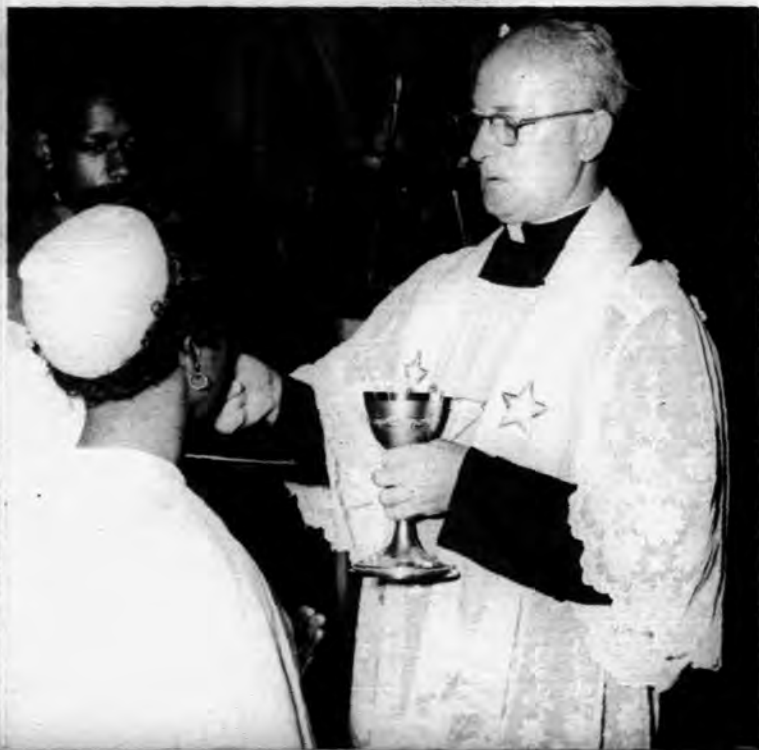


Procession to the Baltes Gymnasium (named for the late pastor of St. Mary's Father Baltes, S.V.D.)

St. Mary's Church and School, Vicksburg, Miss., celebrated their golden jubilee on April 29. The Rev. Lawrence Dudink, S.V.D. is pastor; the Rev. Clarence Howard, S.V.D. is assistant.

Preceding the Mass, a solemn procession of servers, sodalities, priests, and the Bishop made its way from the rectory to Baltes Gymnasium. The new structure was first blessed by His Excellency, Bishop Richard O. Gerow, S.T.D. of Natchez. A Solemn Pontifical Mass followed. Assisting His Ex-

The loyal and indefatigable Father Lawrence Dudink, S.V.D., present pastor of St. Mary's under whose direction the new Gymnasium was erected.



cellency were the Very Reverend Msgr. James J. Hanon of Jackson; Rev. Joseph Holken, S.V.D., Very Rev. Raymond Weisenberger, S.V.D., Provincial of the Eastern Province; Rev. Robert O'Leary, S.V.D. and Rev. Stanley Gootee, S.V.D. both former assistant pastors of St. Mary's. The sermon for the occasion was delivered by the Very Rev. Robert E. Pung, S.V.D., Provincial of the South and Southwest of the Society of the Divine Word. The major seminarians of St. Augustine's Seminary under the direction of Rev. A. C. Winters, S.V.D., sang the polyphonic Mass of the Sacred Heart for the occasion.

It was indeed edifying to see the entire parish approach the Communion rail. Father Dudink mentioned later with justifiable pride, that this was nothing unusual but a frequent occurrence. Father gives much credit to the Eucharistic zeal of his late predecessor, Rev. Francis Baltes, S.V.D., in stressing the spiritual benefits that can be gained from the frequent reception of Holy Communion.

May Almighty God continue to bless the work of the Divine Word Missionaries and the Holy Ghost Missionary Sisters at St. Mary's in Vicksburg.

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**The beloved Shepherd,  
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addresses his flock  
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**The Most Rev. Bishop with his officers for the Mass.**



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# FIFTY GOLDEN YEARS

at  
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# NO GREATER ZEAL

By Father Edward Wojniak, S.V.D.



EDITOR'S NOTE: "No Greater Zeal", a biographical work of the late Father Thomas Megan, S.V.D., former Prefect Apostolic of Honan Province, China and missionary to the Negroes of the U. S. Southland, will be published serially in the "Messenger." The author of this biography, which will be published in book form in October, is the Rev. Edward J. Wojniak, S.V.D., Mission Procurator of the Eastern Province of the Divine Word Missionaries and former missionary in China.

## CHAPTER 3

### HUSTLING ALONG

On September 8, 1919, Feast of the Blessed Virgin's birthday, Tommy Megan officially entered the Novitiate of the Divine Word Missionaries. Like every one of his classmates, he took on the life of a Novice with eagerness but trepidation. However, once introduced into the closed-locked secrets of the Novitiate, Tommy's class was astonished at the many gratifying aspects of their new life. Academic studies were suspended for a year, replaced by a training curriculum that was centered on "Sanctity" — a paramount qualification for priests.

Inasmuch as the priesthood requires a special vocation, Tommy had a complete year to test this requirement. A vocation to the sacerdotal ranks, instead of being indicated by a "voice" or an "inspiration" or an "impulse", rests on a very prosaic basis. Three essentials must be established.

1. Necessary physical, mental, and moral qualities.
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On successful completion of the No-

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Tommy describes seminary life at Techny in letters to his pal, Emil Lesage, who had been sent to Rome for advanced studies:

"Dear Emil,

Whenever I have no one to mess with during the dull moments of a class period, I think of classes last year when you sat alongside me and relieved the monotony with some nonsense.

Say! Thank your lucky stars you got out of here just in time to prevent being asphyxiated by a whole pannier load of medical terms. As a preparation for our future missionary careers, we are getting lectures from a doctor in Milwaukee on First Aid, etc. When he starts spurring terms, he goes at it just like a geyser and makes the circumambient ether thick with the names of muscles, bones, etc. . . . Brother Phil comes down to class to stroke his beard and look wise. He is a great old Brother — has just as many ailments as ever. He is one who can rant and splurge ad infinitum on something that anyone else can say in one minute. But

maybe that is the privilege of these knights of the scalpel. They can dissect body and soul at the same time.

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Father Neuhaus invited me to help with the vineyard at Conesus, N. Y., but I don't calculate on going. I'd like to put in the summer at some hospital, learning practical points about medicine, hospitals, etc. Of course, there may be some difficulty about "permissu superiorum".

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Glorius got sick because he seems to have an extra talent for prefecting. Good order—material and spiritual—always reigned in his division.

Well, Emil, I have been at this letter two weeks off and on—mostly off—and I think it's about time to knock off. Methinks you will be a pretty busy man trying to do all that is expected of you, so never mind answering this bill poster. Tell Clete and Adolph I said "Hello!" . . .

Ever your friend,

Tom Megan

P.S. Mike Hertel has a new turtle."

In Theology, Tommy had his "trinity" of favorite professors.

(1) Father C. Michel who discoursed on abstract Dogma with finely enunciated words, classical Latin, and limpid concepts. His was the superior type of teaching that required a minimum of study. In Tommy's book, Father Michel was THE professor with no existing peer.

(2) Father Biskupek whose exposition of Moral Theology involved more notes than textbook, but whose principles laid the groundwork for sympathetic understanding of human frailty in fellow men.

(3) Father Loechte, professor of Sacred Scripture, who portrayed the sublime pageant of the Old and New Testaments. To Tommy, Father Loechte's role was akin to that of family counselor and unflinching friend who had seen him through chaotic, discouraging, and homesick days.

Tommy's calm and happy seminary life was darkened by the premature death of his youngest brother Marcellus, a student at Techny. For several weeks after the funeral, Tommy's focus on seminary life blurred. The loss of his protegee had been a desolating shock. With September of 1923, a renewed heavy schedule of classes in Canon Law, Dogma, Morals, Apologetics, and Homiletics absorbed the impact of Marcellus' absence.

Imbued with his Dad's conviction

that anything alive must be active, Tommy expressed this belief in a lively succession of days jam-packed with doings. Highlights are enumerated in a letter to his "Roman" friend, Emil Lesage:

"Dear Friend Emil,

Well, old man, the hustle and bustle ushering in the Christmas season—the tired satisfied feeling that ushers it out—the sleepless nights following thrilling dramas—the stomach troubles after the demolition of Christmas bags—the perplexity attending the proper framing of New Year resolutions, and the chagrin that follows as one by one these resolutions go to the bow-wows—the anxieties that accompany exams—all these are now happily a matter of ancient history. Therefore, it is possible to get at this belated letter without fear of disturbance.

As for news, there's no end to it. The most important item is that Hap and I have our irons in the fire again. This will be our last "dialogue" that we compose and present to the community. You will know whether or not it's a success. If it is, we will write it up; if punk, hush it up.

Hockey, like a hot dog, fills a vacant space in our wintry lives these days. And it flourishes in spite of many broken sticks, skinned shins, protests of unfair play, fouls, etc. This morning we crashed through with a 1-0 victory over our opponents. But my, at what a cost from the knees down! I, for one, am a cripple.

"Though I hate to talk about people," I must tell you about my neighbors. Well, we have turbulent times "down our way". On our section at mealtime there is Pete Stoll with his facial contortions and capricious antics. Then there is Manuel Butello, looking all the world as important as a wart on a pickle. On the other side, Johnny Arnts and Yours Truly hold down the teeter-totter. Manuel's favorite sport is to cross swords in an argument and belabor the rest of us with his bluster-



ing syllogisms. This means a stormy meal. Manuel is subdued most effectively with an extra helping of prunes.

Joe Henkels is trapping. He has, as Les Dooley puts it, "been disturbing the peaceful denizens of our sweetly-flowing Techny stream". In the interest of the Humane Society, Les wrote up the villain, exposing his malicious intent and making a strong appeal for the muskrats. But Joe persists—in spite of protest, cold weather, poor luck, and a lot of joshing. Joe is a stickler if he gets agoing.

Julius still holds forth on science. His latest occupation is to explode the popular fallacy that the moon affects the weather. He managed to make the sickroom for the exams . . . Oh, yes, he's all right now.

I just now thought of you and your utter lack of handball in Rome, and I am deeply in sympathy. Around here, we have so much exercise, we spend half the next day getting limbered up.

I was just thinking what I'd do if I were given one hour in Rome. The program would be something like this: While still serious, I'd like to visit the tombs of Saints Peter and Paul and ask those two successful missionaries to make me a successful missionary, too. You know, Emil, I have a kind of horror of counterfeit missionaries. Gee, I'd hate to be one . . . The next 15 minutes would be given to inspecting St. Peter's, just to see how much the reality dwarfs my mental picture . . . Of course, one would want to see the person who makes Rome really Rome—the Holy Father . . . Fifteen minutes at the Mission Exhibit, and the rest of the time would be set aside to laff and laff at the queer sights and at the codgers who must swarm over a cosmopolitan town like that. But I suppose those people would see us with just-as-funny a slant.

I take it you boys are getting to like Rome and all that it means to you. Well, that is the one and only way. If one gets to like things, they go about

99% easier. Interest makes life easy. Lack of interest makes life unbearable.

Gee, I get to like life here—and the work the place stands for—more and more. Years ago I used to think that after Ordination one would sort of lose interest, having really nothing to look forward to. But that was an illusion. It's only after Ordination that one's interest is fully aroused. Then one begins to feel like a "producer"—a "bread winner".

The more I hear and read about the missions, the more I desire to go. Of course, it won't be a holiday excursion; but it's going to be worthwhile. If my own will has anything to say in the matter, I'm really going.

I wonder where you three erudites in Rome will land. One thing is sure, you might just as well order a Prof's chair at the nearest carpenter shop. But maybe you will sit on it only in China. Father King is going in strong for schools, and somebody has to man them!

This is Thursday afternoon and classes begin tomorrow. One thing is sure, we will accomplish more in school than on vacation. I read a great deal during the past few days. One book was the Life of P. T. Barnum. Quite a character! I laughed for hours over that book . . . A couple of good mission books also claimed my attention.

We've just made up a new Mission Booth for the various units having a local conference. It's pretty nice, but has occasioned us a good bit of work. It took up almost all my time today.

Well, Emil, I'm going to close now. But never mind answering this letter. Answer some of the other seminarians. They expect it. If you don't answer them—well, they're put out, and that's bad. Answer this sometime next vacation. But not now—your hands are too full.

With a host of good wishes for success and happiness, I am

Yours ever friendly,

Tom





## Boys' & Girls' CORNER

Dear Boys and Girls:

Now that school has closed, or will soon close, and vacation time shows up, I know that all of you are feeling just grand. No more school bells a-ringing to hurry you up, no more hard lessons every morning and afternoon, no study-hours to make you sleepy and tired. I wonder what you will do with all the time you will have on your hands now.

Some of you will play more than you did before; some of you will work around the house helping Mother as much as you can; some of you might even try your hand at raising a garden and growing vegetables. Perhaps you will even be lucky enough to get yourself a little job, and keep yourself in pocket money. That will keep you, too from asking Dad and Mom for change whenever you need something.

**Vacation is a lovely time,  
When we can play and run and climb;  
And fill ourselves with all the best  
That summer has in fun and zest.**

By A. CORNE

Yes, sir, I hope that every one of you will have a pleasant and happy vacation this summer. BUT—with all your playing and having a good time do not forget to go to church EVERY SUNDAY in plenty of time for Holy Mass! Confession every Saturday and Communion every Sunday will make your vacation much, much better.

Our dear Lord would not be pleased if some of my Catholic boys and girls would be too lazy to wake up and go to Mass on Sunday, or would stay away from Confession and Communion the whole summer just out of laziness. And that would certainly make me feel sad, too.

But do you know what? I feel that every one of you is going to try to be very faithful to Mass and Confession and Communion this summer. And I am going to pray hard that you will be successful. A happy HAPPY vacation to all!

## A. CORNE'S MAIL BOX

The mailman brought me the following letters, boys and girls:

Dear A. Corne:

Thank you for the pretty cards. My sister got a pretty puppy. My Sister has a book of "My Witness, Bernadette". Sister told us the story of Bernadette.

Do you know Father Gerald Lewis? We have his picture. I like his smile.

My brother is an altar boy. He is 15 years old. My sister, Mary, goes to Holy Name Academy. I went to the Dr. yesterday. I got a penicillin shot. I hope I can go to school Monday. May Blessed Martin bless you.

Love

Catherine Bailey  
Deland, Fla.

Dear Catherine, I am glad that you liked the pretty pictures I sent to you. I have lots more to send whenever you write. I do know Father Gerald Lewis well. He has a very nice smile and is a very nice Priest. I hope that you get a chance to meet him some day.

Dear A. Corne:

It is a great pleasure to sit down each month, and read the wonderful things you write and say. It gives me the greatest pleasure and makes me more and more happy each month.

I am deeply happy to know that my Vocation Verse was entered in the May contest. Thank you a million times. I am also deeply sorry that my Verse did not rhyme before. May Jesus, Mary, and Joseph shine always upon you.

Sincerely in Jesus, Mary and Joseph,  
June M. Boutte  
New Orleans, La.

It fills me with tremendous satisfaction, June, when you say that our Corner gives you pleasure. That is exactly what I want it to do for all the boys and girls who might read the *Messenger*. Keep trying to make your Vocation Verses rhyme, and I am sure that soon you will win a prize.

"Try, try again", they always say,  
If things don't always go your way.  
By A. CORNE

Dear A. Corne:

I enjoy the Boys and Girls Corner. I go to St. Peter's School. I am in the fifth grade. Cathy Bailey is my sister. We had rheumatic fever. We prayed to Blessed Martin and now we are better. I was confirmed, March 12th. I am so happy. Here is my verse (See below). We pray for all priests and Sisters. We send newspapers to Brother Berchmans, S.V.D. Cathy and I give our pennies for the postage. I have two sisters and one brother.

Love

Betty Bailey  
Deland, Fla.

I am very glad to meet you, Betty. It is wonderful that Blessed Martin has helped you and Cathy to get well. Try to make as many people as possible pray to him for help.

Congratulations on your confirmation. You now belong to the army of Christ, and can fight against any evil, especially when you see other children being led into sin.

God bless you for your goodness to Brother Berchmans. God will surely reward what you do for one of His missionaries. The brother of Brother Berchmans is here in the Seminary studying for the holy Priesthood. He will be glad to read this, and will pray for you and Cathy. Write again.

Dear A. Corne:

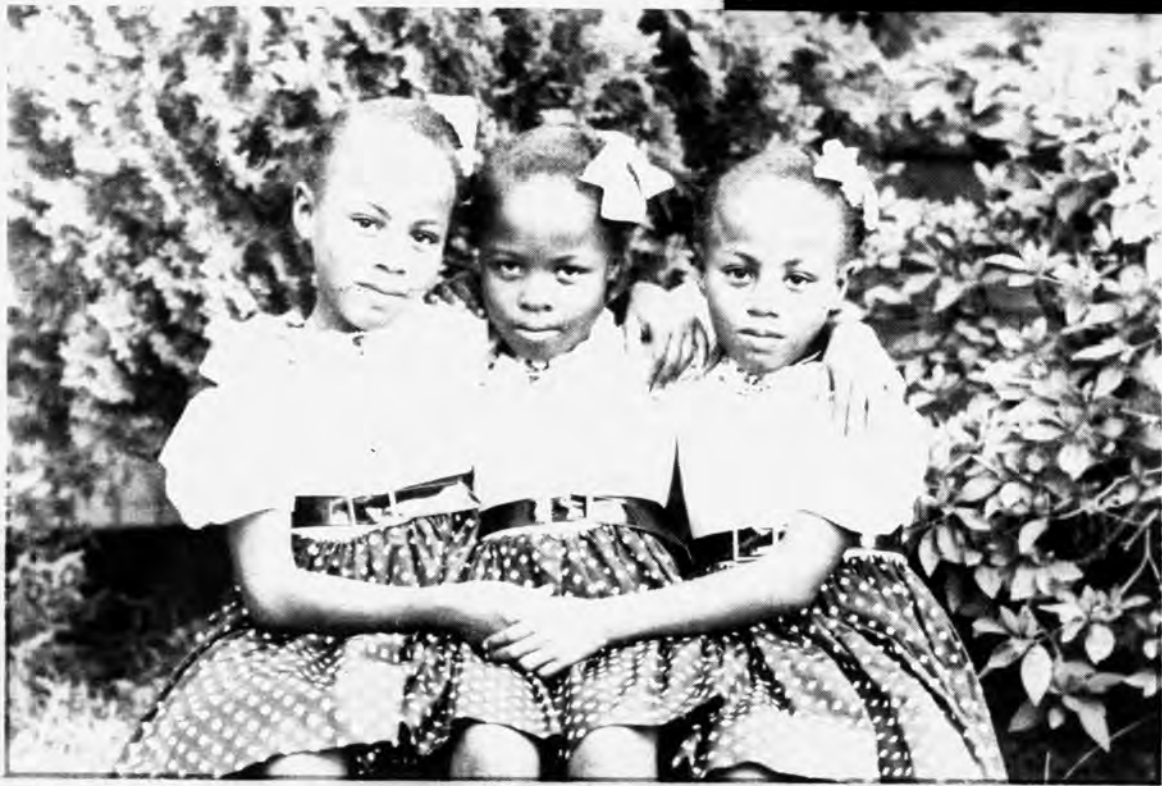
My name is Oscar. I am 14 years old, and in the 8th grade. I like your Corner, especially that puzzle that you put in last month. I am going to try to solve that puzzle for you. I am going to try to write a Vocation Verse for you. Please, pray for me that I can pass to high school. I will pray for you. Do you like drawings for the Boys' and Girls' Corner?

Sincerely yours,

Oscar Fuerst  
Lexington, Ky.

Oscar, you are a newcomer to our





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Sincerely yours,  
Oscar Fuerst  
Lexington, Ky.

Oscar, you are a newcomer to our

pages, and we welcome your letter. Keep trying and someday you will do all that you intend to do. I really hope and pray that you pass and go to high school. I like drawings for the Corner. Be sure that you or the other children make them on plain white paper, in black or dark blue ink, and if I can, I will have them printed here for all the other boys and girls to see.

#### VOCATION VERSE CONTEST

Our three winners for this month have written very nice Vocation Verses. Here they are:

**To be a priest is my vocation,  
And bring all souls to salvation.**

**Peter Schafer  
Fowler, Michigan**

**I want to write a story book  
Of cop and robbers, thief and crook.**

**Vivian Lang  
Crowley, La.**

**I want to sing a tune each day  
And make someone happy and gay.**

**Betty Bailey  
Deland, Fla.**

These three winners will receive a beautiful Green Scapular of the Immaculate Heart of Mary, and a folder which tells all about it. Their Vocation Verses have won the prize for them.

All of you boys and girls who read our Corner can join this contest. Just think about what you are going to be. Put it into a little two-verse poem that rhymes. And send it to me here at the Seminary, and presto!—you are in the next contest!

Also heard from — Myrtle Hicks of Gulfport, Miss., Noelle Pratt of Crowley, La., June M. Boutte of New Orleans, La., and George Howe of Houston, Tex. To all of them, I say—"Keep trying, boys and girls, and someday you will win a grand prize."

#### PUZZLE ANSWER

I printed our first puzzle in May's *Messenger*, and got an early answer from Baton Rouge. It read:

**Dear A. Corne:**

**I think I know the answer to the puzzle:**

1. Palmolive.
2. Lifebuoy.
3. Lux.

**Sincerely,**

**Sheila Ducatel  
Baton Rouge, La.**

You got all the answers right, Sheila. Congratulations! I am sending you a beautiful Green Scapular for your prompt solution. Write again when you get a chance.

#### NEW PUZZLE

Boys and girls, you may have studied geography for a long time, but I think that you are going to find this puzzle awfully hard. There are six geography names hidden in the following:

**Tony: Are ye a-hungry?**

**Hans: Yes I am!**

**Tony: Then, rush-a to the table an' I feed ye.**

**Hans: Alright, sweeden my coffee; den mark my bill.**

The boy or girl who finds the most names will get a prize. If you can find six geography names, you're really a smart youngster. Look for the complete answer next month.

And keep on praying for the priests and Sisters working among the poor people in our Southern missions, and pray for me, too.

Please, remember every day,  
Through your long vacation's play,  
Missionaries everywhere

Are depending on your prayer.

**A. CORNE**

**St. Augustine's Seminary  
Bay Saint Louis, Miss.**

#### BOOK NOTICES

Pamphlets received: 1) *The Tree of Life*. 2) *Seven Supernatural Powers*. Both pamphlets are authored by Father Joseph A. Lauritis, C.S.Sp., and published by Holy Ghost Fathers 1615 Manchester Lane, N.W., Washington, D.C. The first pamphlet contains reflections on the twelve fruits of the Holy Spirit; the second deals with the seven gifts of the Holy Spirit. We recommend these well-written pamphlets to anyone who wishes to increase his devotion to the Holy Spirit.

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Set includes 3-piece Carving Set: Carver, fork, sharpening tool and 6 matching steak knives in a handsome silk-lined wood-framed storage chest.

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Divine Word  
Missionaries.

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